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MARGUERITE HUNTER

A NARRATIVE

DESCRIPTIVE OF LIFE IN THE MATERIAL AND SPIRITUAL SPHERES

AS TRANSCRIBED BY A CO-OPERATIVE SPIRIT BAND THROUGH THE MEDIUMSHIP OF LIZZIE S. BANGS, INDEPENDENT SLATE WRITING PSYCHE

INSPIRATIONAL VERSE OFFERINGS AS GIVEN THROUGH THE MEDIA OF "WHITE ROSE"

ART PRODUCTIONS OBTAINED THROUGH "AZUR" AND THE MEDIUMSHIP OF A. CAMPBELL

PUBLISHED FOR MARGUERITE HUNTER

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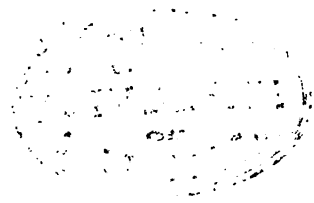

INTRODUCTION.

In presenting this book to the public an explanation is hardly necessary, and, were it not for the fact that the contents of the book were obtained by extraordinary processes, though uniformly natural and spiritual, but for reasons which need not be mentioned, seemingly beyond the present reach, methods and understanding of the material scientist, and hence needed a few brief words of explanation to the uninitiated reader, even what now shall be said might well have been omitted. The contents of the book, most simple in diction, straightforward in purpose and pure in character, need no interpreter, but are their own exponent; but their origin and the marvelous manner of their translation from the spirit world to our earth plane, which form an essential groundwork and feature of the book—for were the book at all or but of human origin, the teachings and facts therein contained might be regarded as preposterous, fictitious, or possibly absurd—need the explanation which we shall give.

It is needless to say that strange occurrences and mysterious phenomena have ever been in the world since the birth of man and that they have been relative to and always associated with the conduct and history of every race. The more religious, spiritual and receptive the people were, notwithstanding the grade of their culture and civilization, the more numerous and pronounced were these occult demonstrations, and on the other hand, the more material and beastly they were the less would these signs of the spirit be. Some said in ignorance that these strange things were supernatural in their origin and were the direct interposition of Deity, either to avenge Himself upon His children for their untoward wickedness or to justify the lives of His saints and prophets and thus warn their enemies, the hard-hearted, or worshipers of idols. Others still said that they were the work of the devil, and those that could not account for them by natural law and causes traced them to credulity, imagination or ignorance. Yet, every bible or religious book which purports to have come from the skies by or through inspired writers or media, contained its quota of these wonderful and seemingly mysterious phenomena. The Christian Bible is one long narrative of such

phenomena from Genesis to Revelation, and the works of the prophets, not excepting those of the woman of Endor, together with the alleged miracles of Jesus and the marvelous acts of the apostles, show how plenteous had been the outpouring of the spirit in those early days.

The soul cycles in and through periods of spiritual waves. The world is seemingly favored at such times, for then the angelic hosts draw near to the earth and do a mighty spiritual work. This was peculiarly the case at the close of the old dispensation when the minor prophets, crowding the threshold of the new age, voiced the new inspirations of the spirit of truth which, then and later, under John and Jesus more abundantly bore fruit and blest the world. And we find that in the new Messianic order the phenomena and teachings of the Christ became so overpowering and exalted, so irresistible and eloquent, that they worked a revolution among the masses and classes that overthrew the priestly Jewish hierarchy and degenerate but imperial Rome. These cycles mark unfoldments as well as revolutions and bespeak progress as well as destruction and decay. In all old orders of social, political and religious life the new order, like the rose in the bush, is concealed. It

but really needs the transformation or the decay of the external form or vestment to let out the new apocalypse. Then the new order moves on in its progress until a new inbreathing calls for a new outbreathing and the advanced age of light that colors the rising morn is born. Thus the chain lengthens link on link through the years and the prophesy comes literally true daily, "I came not to destroy but to fulfill."

And so modern Spiritualism, since its advent in 1848 and yet farther back by twenty years, came with the old yet ever new message of life and immortality, of truth and love. It, consistent with all true revelations of the spirit, aimed to free man from the domination of materialism and consequent atheism, infidelity and sin that thrived under its sway, and to teach him of the facts and reality of spirit, his own deathlessness and spiritual power and the soul benefits to be gained by such revelation. Thus began the harmonial philosophy, science and religion of Spiritualism as modernly conceived and received. From that day to this the old and new world have felt the power of the spirit and slowly but surely its peaceful and imperial encroachments have been watched and studied by science and the Church. Now, amid

the many tokens of the spirit as given or revealed through the diversified phenomena and phases of medial and spirit power, this humble work of the spirit, this book, is sent to the world to mark a new step and unfoldment of the soul along the line of angelic ministry and human well-being. The book is sent for a purpose and the intelligences who sent it know that it will fulfill that purpose.

The circumstances that led to its translation from the spiritual spheres are of themselves a wonderful demonstration of the book's intrinsic worth and its heavenly origin. The author of this introduction, whose guide dictated for the author of the narrative the present form of the book, was impressed a year ago, March, 1893, to write a short protest against the Meyer's bill, a bill which was then pending in the Illinois state legislature and which was a stab at mediumship, Spiritualism and the exercise of the rights of a citizen of his constitutional, religious freedom; and having written it, he sent it to a Chicago newspaper, in which it shortly appeared. It was read by the hero of this narrative, Mr. C. H. Horine, and was so thoroughly appreciated and approved of by him, he being a Spiritualist and the writer a Unitarian clergyman, that he sent a congratulatory letter to him.

Strange to say, this one letter led to a steady correspondence and friendship between them, which, by a series of collateral, both material and spiritual events, of which they were not aware but which seemed to come as the evolution and product of the friendly union, brought about the outworking in material form of the design of the spirit intelligences who, it was afterward learned, first inspired the writing of the protest and the letter of congratulation that followed, and secondly, brought together by such means the forces and affected the organization of the spirit bands and co-workers on both sides for the work and completion of the translation of the book. That such combination of forces and intelligences was necessary to the successful unfoldment of the work, the guides of the media who assisted the author of the book spiritually, and the mediums themselves through whom the book in all of its parts came, do attest. This was not done in the dark but openly and in the daylight. The guide of "White Rose," who dictated materially and inspirationally the form of the book for the author in spirit life, together with the guides of Lizzie S. Bangs who assisted the spirit band who transcribed the book in material writing and who call themselves "Everlasting

Unity," also "Azur," the guide of A. Campbell, who precipitated the paintings on porcelain, and Mr. C. H. Horine, his spirit friends and she who is his real co-partner, the heroine of the narrative, all had to be brought together and their forces combined before one word or symbol of the narrative could be received. All this elaboration of the program of work was so silently planned and unfolded, as a whole unconsciously to the earth media, that each one of the mediums employed knew of the book but not of the part he or she should play or take until the first instructions, which were given in November, 1893, had been received. Then the earth instruments looked back over the past months and saw and realized the purpose and design in all that had transpired. Thus the book was begun and thus it was ended by "Everlasting Unity" through their earth media, chosen and brought together to one place for this one noble work. It can be said finally that the paintings that are herewith presented as lucid illustrations of portions of the narrative, in half-tone reproductions, were given in oil on porcelain, enclosed within sealed slates, and each one was given through the mediumship of A. Campbell by his guide Azur; concerning the order and character of the subjects,

neither A. Campbell nor Mr. Horine, who sat with him, were informed and hence they knew nothing. The spirit band gave the earth subjects and the character of their drawings as tests, and they were indeed tests, inasmuch as Mr. Horine on looking at them found them to be exact reproductions of the scenes in the old Kentucky home. The other drawings were scenes from the author's spiritual sphere, her home and surroundings. These paintings were finished, each one separately, in less than one hour at two sittings each, the longer time being used for exactness of detail. Concerning the material or independent writing, it was received by the independent process, familiar to all spiritualists, in the form and character as is illustrated by the photographs of slates given on separate sheets in the book. Mr. Horine sat through the entire series of sittings and has elsewhere testified to their receipt and genuineness. The psyche, Lizzie S. Bangs, received from six to eight full written slates at each of the sittings, Mr. Horine holding the slates with the medium, and these sittings were held three times a week and were begun in November, 1893, and were ended April 28th, 1894. It was the writer's pleasure to attend at least forty of them and he can testify and here

testifies to the absolute genuineness of the slate writing as received through the psyche, Lizzie S. Bangs.

The book, spiritual in its origin and lofty in its teachings, pervaded by a sweet and overpowering spirit of love, bearing its lessons of spirituality home to all, will be as a voice crying in the wilderness, but the writer writes under the influence and inspiration of his beloved guide, this prophecy to the reader, "Blessed are the eyes that shall see and the ears that shall hear what is enfolded in the thought of these pages." And she adds, "Dear reader, approach the open pages as you would the delicate bloom of a flower, not to mar nor to destroy, but the more reverently to appreciate a heavenly work. Accept of its teachings and, by the more sensitively imbibing the fragrance of its inspiration and its love, thus come more closely into oneness with the Divine."

WHITE ROSE.

A SUPPLEMENTARY WORD.

I endorse in full the statements made by "White Rose" in the Introduction. He begins, however, his sketch of the history of the plan of the book, so far as its translation is concerned, with March, 1893. The roots and branches of the theme ramify an earlier period. So far as my own personal life is associated with the book, I must take the reader to a period of my youth. In memory let me lift the veil and take the reader to those early days. In January of the year 1844, my only brother and I became orphans and were tenderly cared for by our grandparents, who resided at the time near the Sulphur Well Village in Jessamine County, Kentucky. Here in the neighborhood there was a log school-house where the heroine of this narrative and I first met. The regularly employed teacher, a gentleman of attainments, being somewhat overworked, I was asked to assist him by taking charge of a class of young girls. My branch was arithmetic. There I became acquainted,

as a teacher, with a pupil named Maggie Hunter, and that acquaintance ripened into an admiration, if not a reciprocal incipient attachment for each other. Here the seeds of the narrative were really first planted, and from this verdant soil and humble condition, through the whole length of the intervening years they, in the silent way which Marguerite Hunter herself has so truly and masterly described, ripened into after fruitage.

Disproportionate circumstances soon led me to take a tangent course, and in 1846 I resigned my post as teacher. Pupil and teacher then parted as though they had never met—parted as lovers, but never then dreaming of the reunion which the future veiled from but nevertheless had in store for them. I went west and literally grew up with the country.

Scenes change, the past recedes into memory, the later years bring changes and tragedies. Twelve years glided away, when in the year 1858 the sad death of my former pupil refreshed my mind with the blissful scenes and delicious experiences of the days of my youth, and the awful woe which terminated them. This flash of light upon the past also soon melted away, and life again renewed the uniform progress.

In 1890, located then in Chicago, a seeker after truth, I became a convert to Spiritualism. Four of my children were then in the great beyond. Though I had passed the period of three score years these early events of my life never grew dim, and I often thought of them.

In that same year and during my investigations, my children in the spirit world first came to their parents in various ways through the phenomena. And in the month of December of the same year the author, Marguerite Hunter, manifested herself with them. Since then the whole past has been revived and rehearsed by us.

In December, 1892, in a lengthy slate writing communication, she expressed the desire, when conditions should become favorable, to form a book of her life in the material and spiritual spheres, writing, among other things at that time, this which I subjoin:

"My Dear Friend:

"I don't know but that you will think me selfish for monopolizing so much of your personal vital force on these occasions, but I flatter myself that you come here on my account and for my personal advancement and indeed such is a blessing bestowed as I fear I can never repay. However, I

am acquiring much strength by these interviews so that I may help both you and myself in attaining higher spiritual light and understanding. Do you know, my friend, that I should like to write a book of my experiences in earth and spirit life, and the book would be a light to many who know nothing of the conditions and laws of spirit life."

All other and subsequent communications and interviews led to the consummation of her purpose, which was brought to an issue as has elsewhere been stated.

Concerning the receipt of the slate writings I wish to say that they were absolutely genuine and the whole narrative, transcribed literally from them, is herewith repeated in substance as translated. As the guide of "White Rose" dictated the form and thought of the narrative for Marguerite Hunter through a co-operative spirit band and the chosen media, so through her inspirations through him, he being an inspirational speaker and medium, the manuscript has been carefully and exactly arranged and revised as the author and spirit band designed.

C. H. HORINE.

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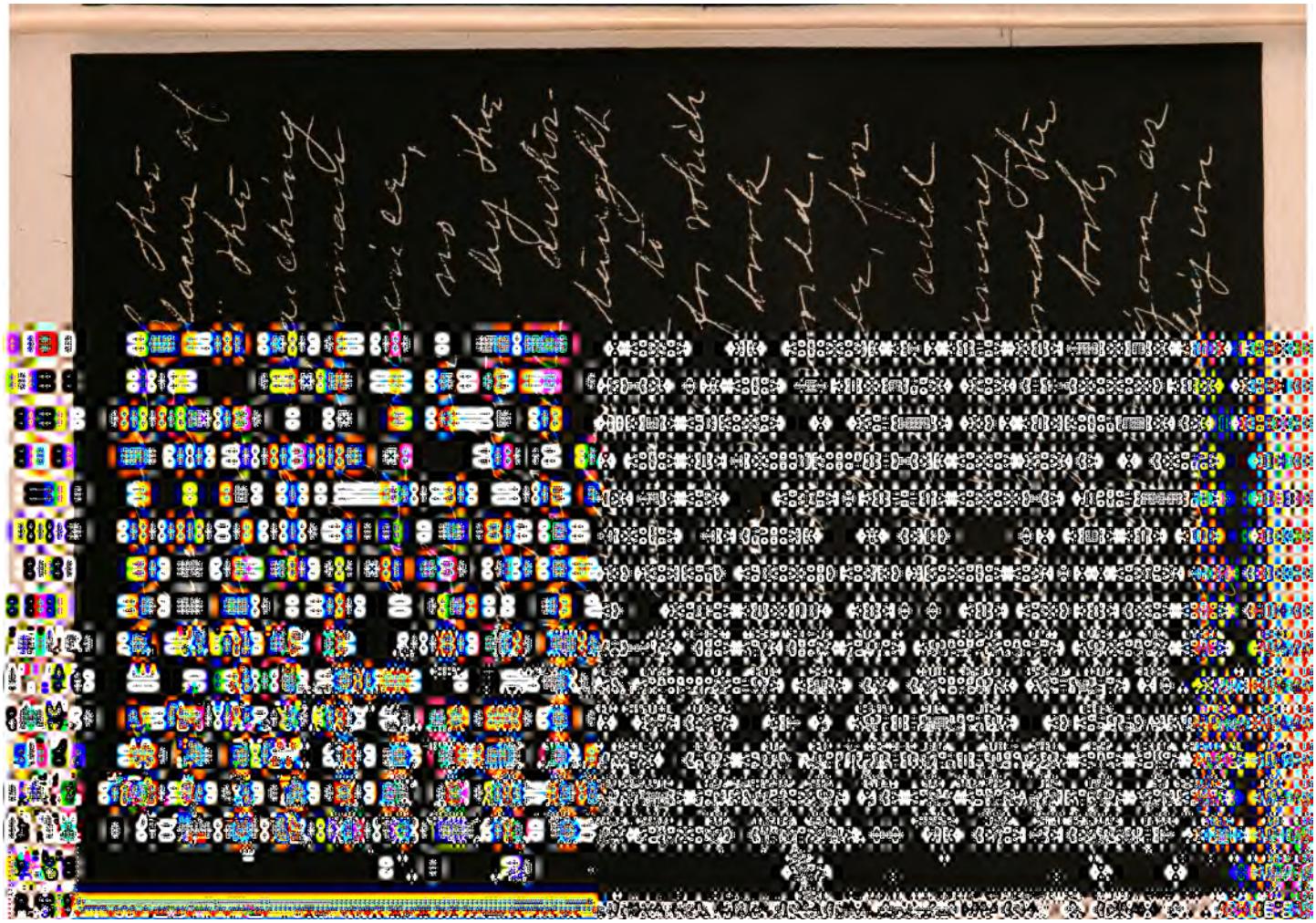

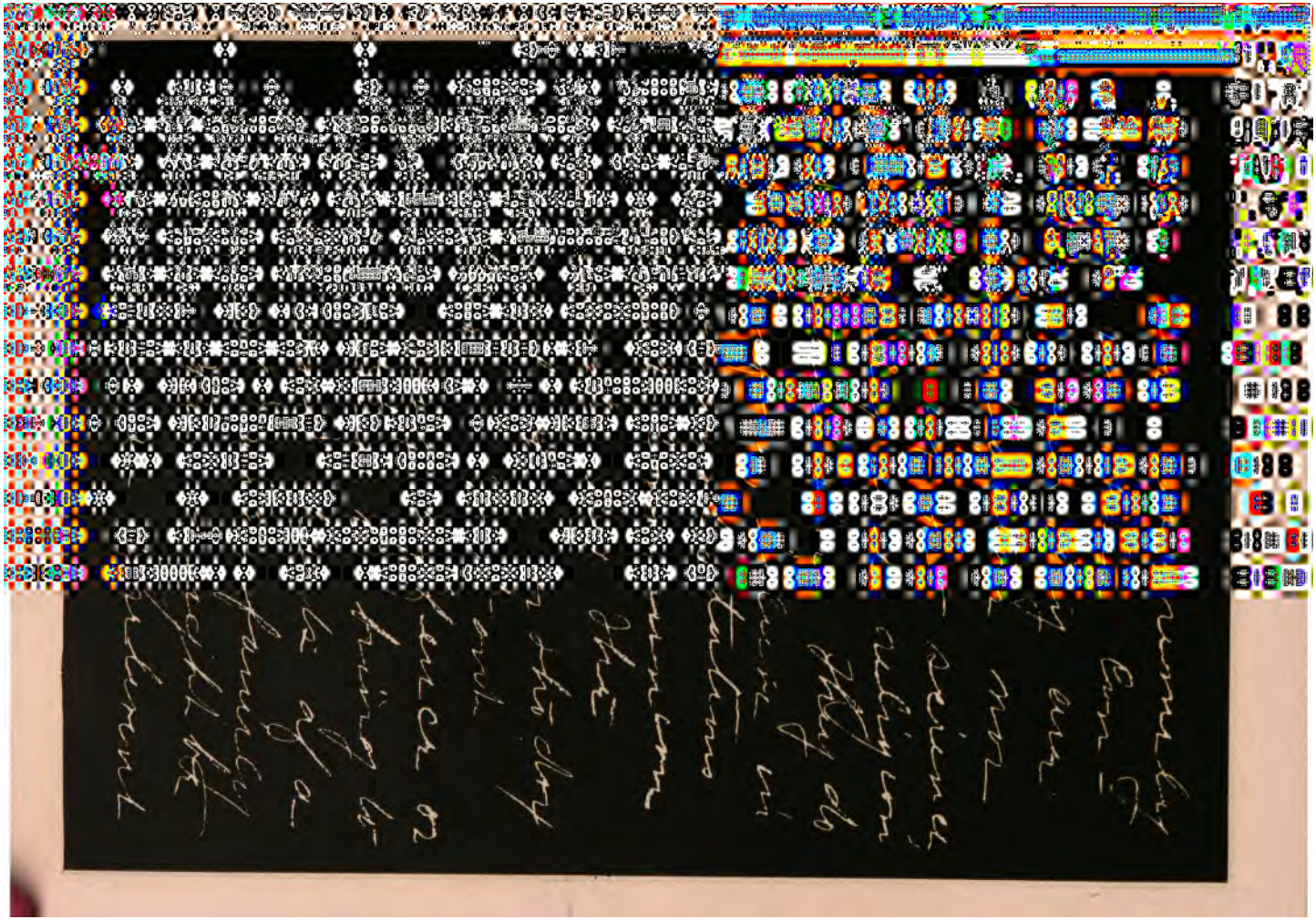

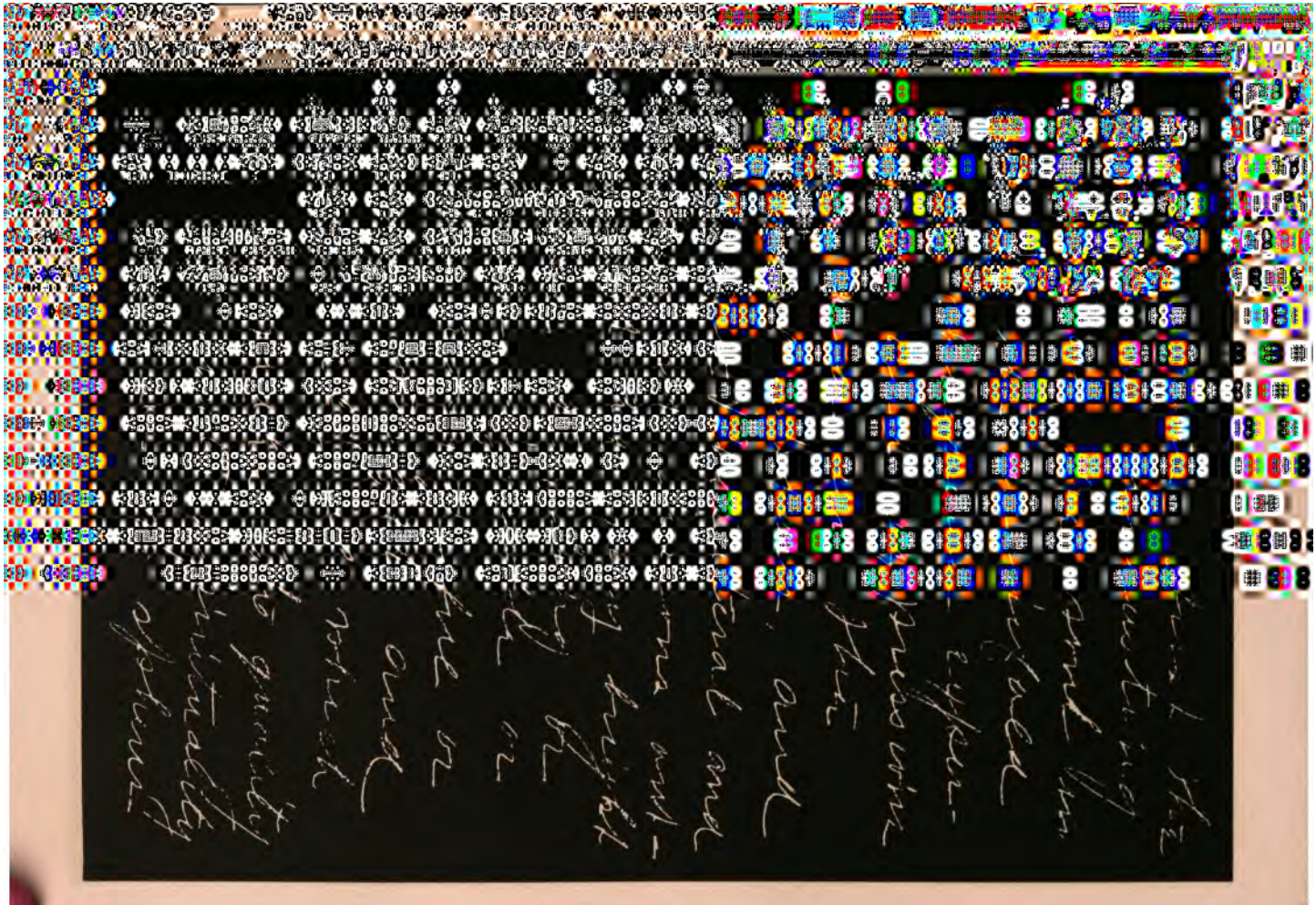

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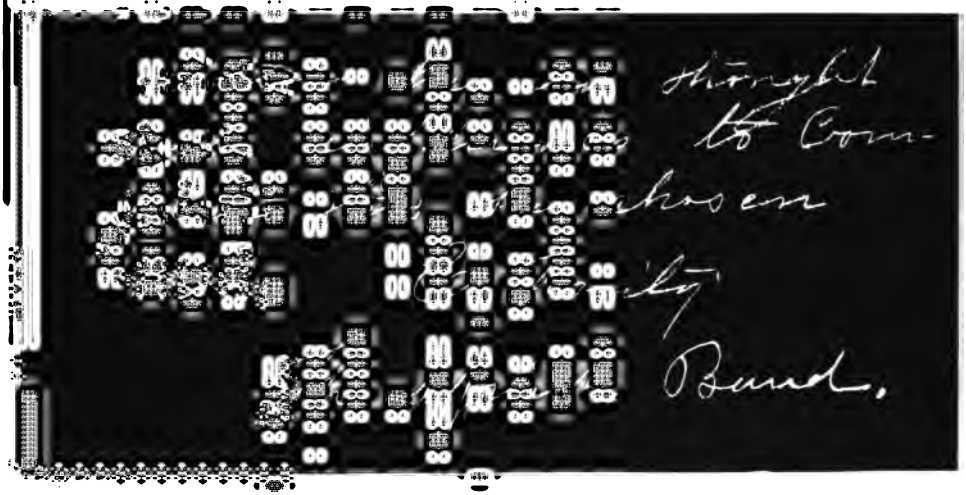
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DEDICATION.

This book is dedicated by its author in the spirit world to humanity, and written through spirit and medial power substantially as it was dictated. For this purpose and to further the spread of truth she has, through the influence of a co-operative spirit band acting in harmony with chosen media of the earth plane, organized forces sufficient to perfect her design. The author herself, a noble woman, after varied and deep experiences, not only in the joyous expression of youth but in the sadness which often fringes with tragic shadows the events of life, but comparatively a few years ago passed to the brighter scenes and spheres beyond. A humanitarian by nature, she is still humanely interested in the progress of the human race. Her recollection of earth events has not faded, her affection and sympathy for human kind have not been obliterated by the change called death. She is a bright intelligence, a soul transferred from earth life to a higher spiritual plane, and what she says may be accepted as authority on the sub-

jects which she treats. She, however, submits the narrative of her life and the knowledge which she has acquired of the soul and its law of unfoldment to the critical and searching analysis of human reason and science, and wishes in no other way than by the unimpeachable authority of truth as taught in her narrative to reach the end for which she sends the book out into the world. Her own people, for whose mental and spiritual awakening she first conceived the purpose of the book, are deeply religious as they regard religion, and are supremely honest in their convictions, but they are not investigators or disciples of the science, philosophy and religion of Spiritualism. They do not, therefore, believe in spirit manifestations nor spirit communion, but abide by the faith of the orthodox Christian. Without giving any offense or attempting to bring to light any facts of a personal and family nature that might be regarded as irrelevant to the work, or a breach of family and social etiquette, yet she has woven into the narrative unmistakable signs of her identity which they will not fail to recognize and understand, and all that she gives she imprints with the same personality and dignity of spirit that characterized her earth life and career.

The object of the narrative as thus arranged and composed is to present to them and others, first the thought of everlasting unity of the soul in all of its manifold and chequered experiences and expressions here and in the eternal spheres, and then the collateral and contingent lessons outwrought by every bright or sad, trifling or solemn, ignoble or noble, revengeful or loving thought and deed, all of which go to make the quality of the soul's spirituality as well as the sphere which it inhabits. Thus, as the foundation of a temple is related to the massive and beautiful edifice, or the external form discloses as a symbol the interior grandeur and points to the gracious simplicity of the inner shrine and holy of holies, so all that occurs in and of the material life, shapes and tends to elaborate the real design of the soul, which matter and force and the form, in the physical, mental and spiritual life as constituting the soul's environment and embodiment, ever serve and unfold. Thus she shows and thus she elaborates the law and conditions of her advancement and elevation. She has no other purpose in translating the book to the earth-form and to earth's children, than that, by it and the elucidation of the principles and facts contained in it, she might lead them,

her immediate kinsfolk and all who may heed and profit by these lessons, out of a blind credulity, an obsolete and despiritualizing faith and an unreasonable and unscientific religion to the truth that alone maketh free, away from the letter that killeth to the Spirit that giveth life.

Spiritual life is more than assent to creeds and dogmas or a mere conformity to moral rules and ethical codes. It is the character which is the result of that aspirational nature, inflowing and outflowing with the power of the spirit in saintly communion with the angelic hosts, that illumines the face with the beatific smile and glorifies the inner life with love, harmony and peace. Thus she would inspire in their and all souls such ardent aspiration and kindle the fires that flame forth a radiance which, as the candle placed upon the stand, gives light to all that come within the circumference of its aura.

She wishes to add as a final word that many spirit intelligences have aided her in thought and influence to complete this, her chosen work.

E. UNITY,
The Spirit Band.

OFFERTORY.

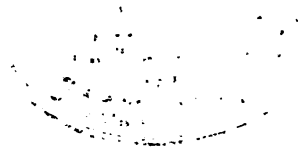
Eternal One, the Over Soul, to thee we offer
praise,
And in the spaces of our life we would our altars
raise.
In life and death thou leadest all thy children to
thy love,
And ever 'mid the sea of strife we feel thy presence
move;
No sky so dark, no life so small, but in it beams
thy smile.
O, that we may thy love perceive and feel sweet
peace the while!

No atoms stir, nor flowers bloom, but breathe thy
law divine,
No suns of worlds roll in the light but in thy glory
shine;
The very grass, the tree, the beast repeat the story
old
How ever in thy love-embrace all living things un-
fold,

And to one end, sublimely veiled, thy law guides
man alway,
That onward, inward he may rise unto the perfect
day.

What horoscope of thy deep love can tell us all of
thee?
What wisdom can reveal to us thy vast eternity?
What seer can see or artist paint thy beatific face,
Or Saviour pure can incarnate the Perfect, Beau-
teous Grace?
Well may we burn and keep aflame the fires of
thought, desire,
And ever to the Perfect Truth and Perfect Love
aspire!

And may we seek by love divine to rise o'er self
and sin,
And in each thought and act of soul a purer life
begin,
Until above through endless spheres thy light shall
lead us on
To love sublime and truth divine and where all
souls are one.
And so to thee, our Father Soul and Mother Heart
divine,
We bring this book and o'er its leaves we ask thy
face to shine.



MARGUERITE HUNTER

CHAPTER I.

A breath on the sea and a surge of life,
A rosebud's fall from the sphere of Eden,
A pearl in a shell 'mid the ocean's strife—
Symbol the soul on the way to heaven.

The breath of the sea and the surge obey
The power that sends the rose from the skies;
Storms lead to calm as night leads to day,
Pearls grow divine through life's teardrops and sighs

Sail royally, mariners, over the sea;
God is alive and blessing the soul;
True is the love that shall lead you and me
Happily home through each dangerous shoal.

Sarah Marguerite Hunter was born near Sulphur Well, Jessamine County, Kentucky, in the year 1831. It was in the decline of the season; the orchard and the vine had ripened their fruits. There was a look of maturity on the face of nature in quiet harmony with that on the face of Marguerite, when welcomed by happy parents to a happy home. She was the eleventh child in a

family of twelve. Her kins-people were uniformly social, pleasant and kind. Her parents were well-to-do farmers who owned many acres of arable land, and, as was then the custom, a number of slaves. She had been given the ordinary advantages of education and society, but her early life was spent in comparative quiet. Deeply religious by nature, she spent much time and study in religious thought, a trait of character stimulated by the custom of daily devotional exercises in the home circle.

Her intellect was bright; her temperament was even. She was pensive yet mirthful, full of beautiful ideas and poetical fancies, and so thoroughly untouched by the cares of the world that she seemed to poise on the earth like a delicate butterfly on a flower. Of medium stature, moderately robust, of sanguine temperament, radiant but calm, her hazel eyes spoke the purpose of an honest heart, and her dark brown hair fell in luxuriant folds over a finely moulded form.

Her home, at the time of our narrative, was modeled after the antiquated style of the country farm house of the times. It was a small, plain frame structure, one and a half stories high, with doors opening on an inviting porch, a homely sym-

bol of the generous hospitality of the South, and shaded on all sides by trees and trailing vines. At the north and west, high hills covered with verdure and shrubbery revealed a rugged ravine at the base, while at the east and south an expanse of plain was dotted, here and there, with fields of grain and vegetation. Flowers of many varieties beautified her immediate home surroundings, and whispered their gentle thoughts of love to Marguerite while caring for them as the sweet companions of her youth.

A road led for the distance of two miles or more to the log-cabin that had, for so many seasons, served the useful purpose of a school-house, where the heroine of our narrative obtained the rudiments of her education.

Here, at her quiet, rural Kentucky home by the side of a peaceful little brook that spent its time in play or work, as it sang to the daisies on its banks or fell with forceful weight on the wheel of the old neighboring mill, Marguerite Hunter spent many hours of play in her early childhood, as also many days of meditation and study in the fullness of youth and womanhood.

Family pride and parental love denied her a more extended acquaintance with the world beyond

that which the home surroundings afforded, and so her spirit was not given, within her environment, the full opportunity to broaden the nature that was so harmoniously its own.

Marguerite was one of several younger children who remained at home. There were four older sisters who had married; each had become absorbed in the duties of her own home, with its family ties. These Marguerite frequently visited, spending many pleasant days; and all of them being several years her senior, they favored her as a child. Two brothers, J—— and C——, were her constant companions. J——, the older, was fair and of sedate temperament; C—— was also of fair complexion and not unlike his sister Marguerite in disposition. With both she was a favorite and shared with them perfect confidence, for, like all children, they had their little secrets and grievances. One of her sisters, who lived not far from the parental home, Marguerite visited more frequently than the others, and to her she always went in confidence, and every thought that came to her in the blossoming of womanhood was confided to M——.

Until the age of twelve, her life was one of comparative sunshine, with, here and there, a shadow that flits over the child-world of all. Surrounded

by loving parents and older brothers and sisters, all of whom took an affectionate interest in the education and future of Marguerite, her every want was kindly anticipated.

Her natural reverence for age, her contented, happy disposition while in the company of those of more mature years, her obliging nature with her playmates, for she was ever ready to make little sacrifices for their enjoyment; her quiet, gentle manner, with child-like naturalness opening into womanly forethought, as the bud into the full-blown rose, this lovable child, not entirely angelic, but human withal, endeared to her all alike, both young and old.

At this period of her life came her first cloud with its menacing shadow. In the summer of her twelfth year she was stricken with a fever of unusual malignity, and for many weeks her gentle spirit lingered on the confines of life. Tenderly cared for by her loving ones, in time, the spell was broken, Marguerite's condition improved, her spirits brightened, and health slowly again asserted its benign supremacy. Despaired of by all, her recovery was a welcome surprise.

From the age of twelve to fourteen there came to her a realizing sense of a grand mission in life.

Sensitive and receptive by nature, she added to her unusual precociousness an awakening, intuitive and unquenchable desire for knowledge which brought a maturity of life and thought more in consonance with one far in advance of her years, and, on entering her teens, her benevolent sympathies sought a broader field of activity. At this early age, want and suffering appealed to her charitable instincts, and she became possessed of a strong desire to minister to the needy and afflicted, as if some angel of mercy had assumed control of her childish thoughts to lead her into the path of the noblest destiny, and who shall say that this angel of God's purest love was not born in the soul of Marguerite when she lay suffering with the fever whose burning was assuaged by the kindly ministration of loving friends? Her desire to administer to the sick and needy, prompted by a sense of duty in which she took a noble pride, she confided to her parents and her sister M——. Their proud spirits overcame their naturally strong benevolent feelings, and they seriously objected to her making this her mission in life. Defeated in her laudable ambition, the angel of mercy still lived in her soul, and while attending to her studies and moving in the circle of an affectionate companionship, sur-

rounded with all the comforts of wealth, she could not forget those less highly favored, and, in her quiet way, administered relief to many an humble home, causing there a little garden to blossom, when fate denied her a broader field.

At the age of fifteen, a model in form, features and grace, and gradually growing into womanhood, like a beautiful morning awakening into day, with new hopes and fresh aspirations, there came a marked change in the mind of Marguerite. An event occurred such as naturally comes to a beautiful girl verging on the period of maturity, that gave a new interest to her life. While attending school, she was assigned to a class taught by an assistant, Courtney H. Horine, two years her senior, tall and dignified in manner, of dark complexion, quiet and easy in deportment, but not lacking in energy, and with a readiness to confer favors and assistance that made him popular with all. So gradually and unconsciously the feeling of harmony and esteem grew between them that neither realized the extent of their mutual regard, until both became conscious of the reciprocal feeling as little manifestations of courtesy were exchanged.

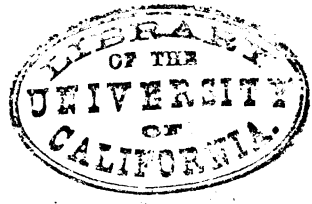
They soon found themselves in the happy, trust-

ing summer time of youth, when admiration so readily ripens into early love. In the full enjoyment of physical and mental health, with earnest thoughts and noble aspirations, as teacher and pupil met from week to week in the ordinary routine of school duties, both, under the sweet influences and teachings of each, unconsciously began to extend their daily lessons into the silent, sacred domain of real life. As the sunshine drinks the dewdrops from the flower, so had these newly developed aspirations absorbed their early love and transformed it into the more serious, but as yet unexpressed purpose of a union of lives as well as of hearts. Each felt a sacred security that no one knew but themselves, of their heart's treasures, and could the spell of timidity have been broken at this time and the deep, manly nature of his inmost soul have emerged from its hiding place and responded to the true, outgoing sentiment in the heart of Marguerite, so earnestly and eloquently expressed in the modesty of its half suppression, how differently might have been the future of both!

Sentiments so deeply cherished by each could not easily be long suppressed. Circumstances, often, develop in the soul courage as well as love. In the month of June, 1846, when the summer,

with its genial sunshine and fields of promise, found a fitting counterpart in the growing summertime of their young hearts, it was their happy privilege to meet at a church dedication in the neighboring town. After the enjoyment of the early evening hours, while riding over the quiet country road to the home of Marguerite, a frank conversation not only emboldened them to express more fully their mutual love, and convinced them of their natural adaptation to each other, but also revealed in their horoscope a threatening source of danger. Wealth, that frowning rock against which the frail bark of so many lovers has dashed and been shattered, stood like a forbidding obstacle before them. Marguerite was in good financial circumstances, called wealthy in those ante-bellum days. Her teacher and lover, who in his heart aspired to lead her to the altar, was not so highly favored with worldly possessions. Left an orphan at an early age, he had been kindly reared in the family of his grandfather, and at the decease of his parents, had been left with comparatively little property. The relative financial disparity in the family conditions was, in his mind, a serious obstacle to their marriage. He feared that her greater wealth might lead to unfavorable comments on his poverty, and, if not, the mere

possibility of financial comparisons would poison the happiness he was certain to find in his marital relations with Marguerite. This gloomy prophecy he kept within his own breast. At the first mention of his lack of a fortune, his thoughtful companion generously suggested hers was sufficient for both. Poor girl! she had not fathomed the depth of his trouble. It was not the mere lack of a large plantation with its necessary equipments, but the social annoyance to which the disparity between their earthly possessions might subject him. He sadly, but firmly determined to discontinue their friendly association, banish all thought of an engagement and bury his love in her heart. Pride and determination to win position and rank equal to that of her family caused him to turn his thoughts and footsteps in another direction. He soon found profitable employment in an adjoining State where he had formerly lived. Here he busied himself as best he could, striving by industry and enterprise to heal the wound he had himself so voluntarily inflicted. Marguerite refrained from giving full expression to her feelings, not entirely comprehending the motive or nature of his decision. With kindliest feelings they parted, but her disappointment was so great, her sensitive nature so deeply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touched that she donned the mantle of gloom and silence. She remained with her parents, sacredly concealing her sadness within her own heart while pursuing her studies and attending to her other duties. All days were as one continual cloud; the flowers, the birds and the brooklet that had once held for her so much beauty and enjoyment were now overshadowed and as dead things.

Time brings many changes, not only in the affairs of the external world, but in the interior workings of the soul, in our deepest desire, our firmest resolutions. We cannot always shape our destiny to our choice, and so Courtney H. Horine found. Heart-sick and weary, in the fall of 1848 he returned to the old Kentucky home, the scene of his early experiences. How changed all things seemed in so short a time! There was the log schoolhouse with its old-fashioned windows that once welcomed the inspirations of the sunlight, now enveloped in the shadows which the very sunlight had made. There was the crystal brook tauntingly singing seemingly the mournful dirge of the past. There was the home of Marguerite standing in the subdued splendor of its simplicity, like a sainted sentinel guarding the sacred ruins. Many were the friends that welcomed him, but everywhere

he was alone as one in a deserted land. There was but one element of naturalness that he could have recognized had it been offered—the queenly presence, the kindly face, the magnetic voice of Marguerite; but this only solace fate cruelly denied him, for though, through the kind offices of friends, the whisperings of mutual sympathy and thought of the old-time friendship were interchanged, yet conventionalities that should have been overcome loomed up like mountain barriers, and various incidents occurred to prevent an interview. And with an inner melancholy feeling as mournful as the tones of a passing bell far out at sea coming over the waste of waters with a dying farewell, these two young hearts separated for the period of their mortal life.

With Marguerite time sped on very slowly; with unfailing hope and untiring feet she lived for the day, not for the sorrows of the morrow, a child in years yet a woman in experience. For a few brief months she continued her studies, in the meantime acting as instructress in the neighboring school in the elementary studies.

We now enter upon the stage of this young, active life where her mind grasps and retains the true principles of her being, and gives expression to

pronounced individuality, and she feels that she must depend more on herself and less upon father and mother. Her time and attention had been cheerfully given, in common with her parents, brothers and sisters, to the duties of home life. Although busily occupied, she could not forget the one theme of the past, and neither industry nor the diversions of society could obliterate its delightful memory. When alone she would silently contemplate the future and rehearse the past; the happy and unhappy events would touch her again and again, sometimes lightly and pleasantly, and sometimes, oh! so heavily and with such deep sorrow. To Marguerite there was always something lacking that could not be supplied, something that she could not understand herself, yet keenly felt. At the age of eighteen, and during the season of 1849, she learned that the object of her love was engaged to another, a lady residing in his own neighborhood. Sad news indeed to her! In the seclusion of her own room, she sought the relief that only tears can give. Forgiving in her nature, her resolute character forbade her from expressing her sorrow to others. Quietly and alone she conquered the harsh decrees of fate, and in the solitude of a broken heart, crowned him the while with her kindly benediction.

A turning point now came in the life of Marguerite. The past could not be remedied. However much her heart might cling to the object of her first choice, his marriage to another revealed to her a change in the line of her own destiny. Wisely dismissing regrets for mistakes and disappointments that seemed to be inevitable, or, at least, that could not now be changed, she decided to follow the line of her duty in the path that nature ordained, believing that only in this way could she experience that elevation of soul necessary to true happiness. In the spring of 1849, she gave her hand in marriage to one J—— A——, a man of fine physique, and of good business qualifications, but wholly unsuited to her sensitive nature. Young and inexperienced, in deference to the wishes of her family and friends, she yielded to their persuasions, and reluctantly gave her consent to a union that seemed to her a matter of duty, but against which her heart uttered its mournful protest. His family was well-to-do, and in financial circles was counted equal to her own, but in the union there was a coldness that bespoke her unhappy future and sad ending. No language can fittingly describe the inward feeling of this young heart when from day to day and week to week she

lived a desolate life, which, as time wore on, grew more and more a burden, until she prayed for release.

Settled in the neighborhood of her parental home with her husband, Marguerite entered her new life faint-hearted and sorrowful, for, before the time that her honeymoon had passed, she realized how fearful had been the mistake. A warning voice seemed to speak to her of the terrible life before her, and an inclination to flee from the present scenes and surroundings and to seek another and entirely strange land came over her. Naught but darkness and despair met her gaze on every hand, yet she did not or could not heed the call; nay, she had taken the fatal step and must abide the result.

Summoning her will force, she determined to act well the part that duty had seemingly assigned her. Her surroundings were comfortable, in a material point of view, equal to those of her parental home, and at first she tried to bear the burden cast upon her with patience, but, as the days passed, her husband grew more and more exacting and arrogant, until every spark of respect for him faded, and her inner sensitive nature revolted! Seeing that no love for him existed in her heart, he upbraided her for her coldness and indifference; but the

natural cause of this change of feeling did not occur to his gross nature. He became more and more vindictive each day, until life became to her almost unbearable. For a time, she bore all his abuse and acts of cruelty uncomplainingly, her gentleness and innate purity rising above it all. She wished to live with him, not because the slightest shadow of love existed, but because she had innocently assumed the bonds of matrimony, not, however, fully realizing the first fatal step, and as her honorable nature revolted at a separation, she bore her trials with a brave heart. In the month of September, 1850, there was born to her the first child of their union, A—— E——, a child moulded after the form and feature of the father, yet in disposition like that of the mother. Even the innocence of a little child did not prove a harbinger of good. Faithful to the duties of life, time did not lessen her trials. He, whom she called her husband, was only such in name. In the month of January, 1853, their second child was born, D—— H——, in disposition and features not unlike the first-born. With additional responsibility for Marguerite, there was no improvement in his conduct toward her, but a growing brutality in his manner. Even with so loyal and trusting a disposition as

hers, his nature was not changed. One evening in the year 1854, with despondent, bleeding heart, gathering her little ones in her arms, she sought refuge in the home of her parents. Her husband returned to find the unhappy wife absent. In her paternal home she was welcomely received, and they strove to comfort the young life that had been made so desolate. In a few days her husband sought her, and by fair promises of reformation, induced her to return with him to their home; but his promises soon became broken pledges, and she again sought her parents, but again he followed her and induced her to return.

In the summer season of 1855 another child was born, a boy; and with its birth came many trials and a long illness for the young mother. Her life for a time hung as if by a single thread. With an ambition to live for her little ones' sake, she rallied and again took up the burden of life before her. In the year 1858, oppressed with many cares and trials, having met only with disappointment and repeated cruelty, for the third time she left the unhappy home, quietly but firmly resolved never to return again. These were sad, sad hours to her, and looking back over the past it seemed a long terrible dream, yet too real indeed to banish.

Seeking the home of her happy youth, she set about thinking and planning for the future, resolving to bury the past and begin anew, profiting by her sad experiences. Her thoughts were all for her little ones; for them she could live and labor; and with this thought in mind, having completed the arrangements for a berrying party for the day, while on her way, in company with her little girl and her niece and namesake, Maggie, riding peacefully along the wayside with only the object of the journey in view, they were overtaken by her husband; who joined the party in conversation. Their destination having been reached, all dismounted, intent on the duty and pleasure of berry picking. L—— and Maggie seemed happy-hearted; not so Marguerite. There was something within that made her hesitate, a something that she could not understand, seemingly a voice that whispered words of caution and distress, that gave her an almost irresistible inclination to flee from the scene, but she dared not heed it lest she might be misunderstood. Ah! too late! In this secluded spot, alone and unprotected, the last act in life's sad mortal drama was ended.

Marguerite had partially filled a small pail with berries when her husband made one last desperate

appeal. He had sought her a number of times before, entreating her to return to him, only to be refused, and this time was his last. She paused for a moment, as if fear had overcome her. There was a frenzied look on his face that she had never before seen. Conscious of the justness of her decision, her resolute spirit came to her aid.

"And so, Marguerite, you utterly refuse to live with me," he said.

"I do," was the sorrowful answer. "We have fully tried the experiment," she continued, "and it is useless for us to try again. I cannot survive any more such scenes as these through which I have passed, and it is better that we should never resume the relation of husband and wife."

As she spoke, her little girl, boon of the unhappy marriage, crept closer to her side and looked inquiringly into her face, as if instinctively realizing that something terrible was about to happen. Her niece, M—— M——, attracted by the sound of the voices that were pitched above the ordinary key of conversation, turned just in time to see Marguerite's husband unbutton his coat and draw from a side pocket a weapon. Handing it to his wife he demanded that she use it.

"If you will not listen to reason," he said, "life

is worth nothing to me; take it and destroy me."

For a moment she looked at him fearlessly but hopelessly, and then turning aside as she would from a childish sport, she said: "Put it away; such a thing shall never be used by me. I bear you no malice, I wish you well, I would not harm a hair of your head; I only wish you would try and be a man and for your own sake and the Master's, turn aside from the error of your ways."

As she ceased speaking, his whole manner changed. She saw the cruel, cold gleam in his eyes, the expression of a demon on his face, every feature unalterably fixed in determined rage. She instinctively knew that her life was in peril, but she neither moved nor begged for mercy!

"Very well," he said, and the words were spoken heartlessly and deliberately, scarcely above a whisper, "if you will not kill me, I will end it all right here."

He lifted the shining weapon, and with the screams of the child and Marguerite's niece ringing in his ears, fired the fatal shot at the beautiful woman he had sworn to love, honor and protect. Marguerite sank down among the berry bushes that surrounded her on every side, the life blood

ebbing from a rugged wound in her head. Coldly the murderer looked upon the innocent victim of his terrible crime, and then as coldly left the scene. The child and niece, at first too horror-stricken at the shocking tragedy to fully realize its awful significance, at length awakened from the stupor that seemed to have overcome them and hastened to give the alarm. Rapidly the news spread, and soon the entire surrounding country was in arms. So indignant and desperate were the people that it was difficult to suppress their determination to usurp the authority legally constituted to inflict the penalty of the law, and it was only by speedily calling a special court and council that the outraged sentiment of this usually law-abiding community could be quieted.

Marguerite, weak and sinking from exhaustion, was carried to her parents' home, where she received every care and possible assistance, but it soon became evident that the missile had only too successfully executed the fiendish thought of him who sent it on its deadly mission. Consciousness did not leave her, but the shock overcame her power of speech, and after a few brief hours her gentle, resolute spirit freed itself from the mortal form, and arose into that higher life where virtue

and growth have ample protection against brutality and crime.

Many were the friends who visited the country home to pay their last tribute of respect to Marguerite. All turned away with sorrowful hearts and tear-bedimmed eyes as they looked for the last time upon the familiar face, whose noble expression had triumphed over the anguish of life and death, the kindly face of her whom they had known only to love. The funeral rites over, in the village cemetery by the side of a brother and sister who had preceded her, the body was gently laid to rest, a l indeed that remained to mortal vision of one of nature's noblest women.

A more terrible fate awaited the man on whom the State had laid its strong hand for the murder of her who was now with the angels. More terrible than the tragic fate of Marguerite, since he was to be tried in the court of the conscience as well as at the tribunal of human justice. Beyond the threshold of the soul's inner temple we will not now tread. J—— A—— was arraigned before a jury of his peers. A fair trial was given. The evidence of guilt was absolute. Capital punishment for capital crime was the law of the land. The prosecuting attorney plead earnestly for stern

justice in the execution of the law for the safety of society. The legally constituted authorities in Jessamine County, Kentucky, acting conscientiously in the highest interests of society, having convicted the prisoner, sentenced him to the gallows. In a neighboring woodland, a short distance from the scene of the cruel tragedy, enacted by his own hand, he was placed on the scaffold. The fatal trap was sprung and J—— A—— was with his God.

During the trying domestic experiences of Marguerite's unhappy life, Courtney H. Horine, her former teacher, passed through various experiences in business and home life, and, at the time of the tragic demise of the heroine of this narrative, he had settled in a pleasant home of his own in the central part of Illinois, where with industry and economy he was slowly but surely achieving success.

Soon after the last act in the sad drama in the life of his former pupil, he again visited the village of her early home, where he too had lived at the time of their youthful acquaintance, and there heard the particulars of the terrible news of the double tragedy. Though now fully established in his domestic relations, and without cause of regret,

manfully abiding the decision of his best judgment, naturally his mind reverted to the scenes of his early experiences, to the old log school-house, the attractive home of Marguerite, the church dedication, the memorable conversation on the quiet country road, and the singularly strange events that followed Like a panorama, his gloomy experiences on his first return, after having mentally bidden a final adieu to her whose life seemed a part of his own, suddenly passed before him as an impressive prophecy. And now came a new revelation that only partially unfolded its meaning. The thought naturally occurred that these, like all the events of life, have a practical meaning, but this he interpreted on a social and business basis purely, as the line of his mentality was then confined to the materialistic plane, not having any absolute evidence of a future life, but believing that life in this world of which we have positive knowledge, should be made desirable by self-culture and good deeds, and that all things are practical object lessons, if we rightly study them. The fuller and grander knowledge that the good which may result from evil may not only be known in this life, but also be revealed in another; that true friendship, however abruptly broken off, may still

live, even after death, and that the sudden mystery may, in time, become a bright and beautiful revelation, most forcibly came to him at a later period in life.

In the year 1890 we find him, in his sixty-first year, peacefully settled in his quiet home in the great Western Metropolis, where for many years, with the various changes and incidents common to life, he has been engaged in business. His family circle has always been to him a little world where the purest joys have been fully realized. Dearly loved members of his own household, while yet in their tender years, have long since passed the boundary of earth-life. A beloved wife has gone to the beautiful country beyond, leaving the heritage of a good life in his sacred keeping. Many are the ties that bind him to the higher life and make its study one of intense interest. At the age of sixty-one, with a full share of physical and mental vigor, he is still actively engaged in business, while pursuing a line of thought more fully marked out by a message of friendly greeting that unexpectedly came from her whose early life had been for a season so pleasantly interwoven with his own. Here, on this side of the silent river, we leave him for a while, as we continue the narrative of a life in two worlds.

Earth Spheres.

THE ASCENSION.

As from a shell the pearl is taken,
To radiate the light of sun,
Or from a bush the rose is broken
Ere yet the blossoming is done,
So from the darkened earth condition
Fair Marguerite was led away,
That she might elevate her spirit
And rise into eternal day.
Long time she sought the golden gateway
That led unto her earthly home;
Long time she sought to reach her children
Ere she obeyed the Eternal One.
But baby forms she loved supremely,
Though all the while she missed the bliss
Of inner peace and happy living,
That gives each soul its tenderness.
And ever through her sphere she wandered
Like vision of a fleeting star,
Ere she could fold them to her bosom,
Or swing the golden gate ajar.

At last, as one who long has waited
To see the stars shine through the sky,
Like birds that wing their flight too quickly,
And from the effort sink and die,
So she became oppressed and weary,
And fain would have a sphere sublime,
Or seek in love and light serenely
The only harmonies divine:
When lo! the very heavens were opened,
Revealing there a shining bower,
The fruit of all her inward longing,
The bud and bloom of life's fair flower;
And all about her angels hovered,
Arrayed in glory lily white,
Who helped her in each sweet endeavor,
And filled her soul with peace and light.
And *Star of Hope* went on before her,
To guide her to her home above,
Where in the sunlight of her Eden,
She there could live in perfect love.

And O, what light possessed her spirit,
What sweetness filled her paradise,
What glorious scenes and beauty perfect
Swam as a dream before her eyes!
A creature new in all her being,
All self and darkness left behind,

The very air her love life echoing,
A life at one with all mankind.
Her spirit now on subtle ether
Could float about, below at will;
Redeemed by love she knew no anguish,
She could her home with glory fill,
And open wide the mystic portal
That death had closed so ruthlessly,
And give her loved the happy token
Of life that solves death's mystery.
And through her sphere with joy resounding
One acclamation all lips bore,
"The pearl is ours for God the Maker
The soul is blest forevermore."

And sing, O angels, praises giving,
That God is truth and God is love,
That Marguerite all sin forgiving,
Received the peace of heaven above.

CHAPTER II.

Sweet are the visions heaven hath given
To cheer the pilgrim on the way;
Though rough the path and thunder-riven,
Above shines everlasting day.

For a time after the shock which was produced by the physical disturbances, Marguerite's spirit experienced a light feeling, as if soaring away from the form and returning again, a condition produced by the wavering of the spirit between the earth and spiritual atmosphere. There seemed to be a cord or silken thread that held her to the material form, and yet, an indescribable something that urged her on with an inclination to free herself from the entanglement of suffering. At times, consciousness was lost, but, on returning again, there was a full realization of the physical condition. At last, when the functions of the body, as if having fallen into a deep sleep, became dormant, perfect peace came over her spirit; and as one in dreamland, she was borne on through space to another atmosphere, unconscious of the influence or

means of assistance. And so, as the ebb-tide of mortal life grew slow, that of the spirit quickened. For a period of three days, her spirit rested oblivious to all, gathering the elements of strength essential to a full revealment and composition of the spiritual form; for the spirit, having arisen in the divine human likeness, assimilates, as in the material sphere, the necessary and suitable constituents from the new condition and atmosphere for the spiritual body, the form being the medium for the spirit's expression. As consciousness awakened, she found herself in the presence of loving and administering friends and in an environment of unsurpassing beauty, and gradually rising into the harmony of spiritual life, as joyously as the successive notes in an ascending scale. Every faculty of her being asserted itself with increased energy, and she fully realized that she had passed from earth into the higher condition of another and brighter world. She saw new object lessons all about her. She became interested in what seemed to be her new home, as a little child naturally and gradually becomes interested in the world into which it has been born, but with more intensity of being, as her experience and greater maturity demanded. She investigated the new conditions

that confronted her on every hand, rather with the bewildered enthusiasm of one suddenly and unconsciously transported from one country to another, where different soil and climate, and inhabitants engaged in higher industries existed. She surveyed her new surroundings joyously. Anxiously she inquired the meaning of all these strangely beautiful scenes and activities and the exhilarating energy of life that seemed to ally her more closely with the Divine. No reply greeted her ear, but in the peaceful countenances of all whom she beheld she read the answer more eloquently expressed than in words, that she had passed from life mortal to life immortal and that this was the borderland of the abode of the higher intelligences.

Now, a mother's love does not cease for her child when forced to separate from its earthly embrace, and according to her condition she still hears its innocent prattle, and her heart continually yearns for it. Naturally, after having located herself in a sphere beyond their earthly habitation, Marguerite's thoughts turned toward her children, the treasures of her life for whom she had willingly and gladly made many sacrifices, prompted by a mother's love. Where were they? Could she see them? These and similar questions disturbed her.

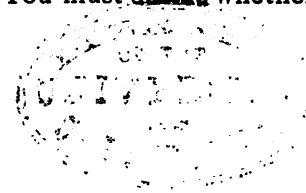
To all came the gentle assurance, "Be calm and await the full revelation."

This philosophical advice did not satisfy the intense anxiety of Marguerite. She felt with all a mother's devotion that she must see her children. In imagination she could hear their pitiful cries, and she turned for consolation to her guardian companion, who had given her the blessed assurance that all was well, and that soon she would take her to her loved ones. She assured her, however, that first she must rest, that calmness of mind which was the only safeguard against a relapse of unconsciousness must condition her present actions. And as she rested and meditated, overcome with the beauty and grandeur of the scenes around her, all her past life came up before her in panoramic view. She realized then, and more fully as she grew in strength, that she had left her little ones behind to mourn her absence, and as the cause of all came to her, she longed to return and help to heap censure upon him who had been the sole cause of her great sorrow. But the gentle thought of her guardian rebuked her in kindly admonition and feeling, making known to her that by love and not by revenge she must conquer the enemy.

After a season of rest and recuperation, she again approached her guide, a lovely being, whose countenance glowed with a genial kindess that reminded her of the angels she had seen in the dreams of her early childhood, the guide who had created in Marguerite a confidence so great that she inwardly felt that she could not deny her any reasonable desire. And surely to visit and caress her babes she thought could not be unreasonable. With great anxiety she again requested of her the privilege of going to her children, but the same being kindly but persistently refused.

"Patiently hear me," her guardian replied. "You are now in a new world, and must learn to accustom yourself to its higher methods and laws. You are now clothed with immortality. Death has been your birth into a new life. You have not wandered beyond the spiritual realm of your kindred and friends, nor far beyond their mortal realm. They are not widely separated from you in space, nor yet in spirit, but only by conditions. The time for your return has not yet come. Study well the conditions that now environ you; overcome your anxiety and fear. Be content to know that the time will come, nay, is not far distant, when it will be possible for you, with beneficial results

to them and yourself, to visit your children. Would you harm those you so dearly love? Would you impress upon the innocency of childhood the hateful image of revenge? Would you confuse the sunshine with shadows? Should you return now, before the light of love has subdued your own spirit and glowed within or encompassed you with its beneficent and protecting halo, the mistakes that you should make, the wrong that you should do, would only end in confusion, grief, sorrow and remorse, would mislead others and would greatly embarrass your own future progress. This is the outer court of the spiritual kingdom. Beyond, there are inconceivable beauty and grandeur. You must here learn the alphabet of progress; you must thoroughly inculcate the divine principles of love and forgiveness. Learn well this lesson. There is no greater bar to progress in the divine life that transforms and glorifies the soul than an unforgiving spirit. You have suffered a great wrong in your sudden transition; it has blinded you for the time being to your highest interests. But you can overcome the evil effect by exercising your own soul power. You have now come to a point in your journey where it is necessary for you to choose your course. You must decide whether you



will continue to be claimed by the perversity of your own will, or whether you will yield to the diviner impulses of enlightened reason and angelic sympathy! You have come to the boundary of a higher sphere of spiritual expression. You cannot now pass into these inner courts, but it is permitted you to look in upon their celestial beauty. These await all those who have become inspired with and have attained the perfect expression of the beatific and deific vision."

Suddenly, as she ceased speaking, and as if in the order of some divine arrangement, a deep sleep overpowered Marguerite, and she sank into a delightful reverie. Silently she went forth on a celestial pilgrimage. Accompanied by her guardian, she passed quietly and quickly from realm to realm, over landscape and mountain, until sphere after sphere had been passed, wherein dwelt beautiful beings arrayed in garments most artistically woven from the refined tissues of their own thoughts. She was told that here was found the fulfillment of highest desire, that the dwellers in these mystic realms could read as from a book the thoughts and feelings of others, and could translate their character and destiny from their wardrobe. There were here no unemployed; disease and poverty did not

enter these realms of harmony. Merit only could here succeed. All was love and peace. There was perfect freedom and perfect individuality, but such unity of purpose amid the great variety of individual expression that the very air was full of music and redolent with the incense of gladsome and harmonious desire. Landscapes of indescribable beauty everywhere met her eye. Birds, foliage and flowers more varied in form and tint than mind can conceive paid homage to her earnest thought. Nature, as revealed in these celestial spheres seemed in profound sympathy with all the higher intelligences. Surroundings vibrated to inner harmonies and all became rhythmic. Intuitively she could read the problem of real life in the varied scenes that continually entranced her, and in the expressive countenances of the superior people.

As they made their journey through space each new sphere presented some feature of advancement more attractive than the former, until they reached an atmosphere more peculiarly adapted to animate her soul and harmonize with her ideals than any before encountered. Here she was permitted to linger for awhile, that in time to come she might recall and then seek for its true condition and exceeding glory.

While meditating on these strange surroundings, two beautiful forms appeared to her, with outstretched hands and welcoming faces, approaching near enough for her to commune with them, but not beyond the gateway of what appeared to be the boundary of that particular sphere. Immediately there was soul recognition, their eyes met and soul spoke to soul. A beautiful maiden, with rich, dark hair, loosely flung around her shoulders, and a benign expression of countenance, which touched her innermost soul, approached her, saying, "It is your sister Emily, and this is brother William," beckoning to a noble form who stood by her, as radiant as her own yet arrayed in robes of different design that bespoke his character. "We have come to welcome you into our home of eternal bliss. We have preceded you by a long time, yet, as time cannot erase memory and the tie of love, so have we known you and grown with you through all our experiences in the brightest spheres."

Marguerite's soul was overwhelmed with joy. She no longer felt that she was alone. She tried to step forward and approach them more closely, but in vain. Some invisible power that she could not comprehend held her back. She was permit-

ted to enjoy sweet soul-converse with these beautiful spirits, but could not enter their atmosphere.

Her sister smiled as she received her thoughts of wonderment, and in reply said, "Marguerite, when you have become fully educated in all the laws of life that pertain to this exalted sphere, then you with us will breathe the same atmosphere, and have a similar experience. There are numberless ascending spheres in range, and if you will obey the noblest impulse of your nature, you shall soon become free and advanced spiritually. Do not repeat or reflect upon the wrongs done you in the past, bury their memory in a hospitable grave, overcome evil with good, drive out the demon of revenge from the palace of your soul and people it with kindliest thoughts and noblest aspirations. Your life has been wonderfully exceptional in experiences; strive by a wise decision through angelic guidance to make it still more exceptional in mastering the lessons here to be learned. These in their course, you must thoroughly understand before you can advance in spirit. Each sphere of progress has, in itself, some new and glorious quality, outrivaling the former, and so on, through every stage of advancement, until you shall have reached this refined atmosphere.

Far beyond this, there are numberless higher spheres, where dwell intelligences of most exalted character. These I am striving to attain, to these you may also advance. As you choose your course, so shall I be able to watch over and guide you through administering spirits of the intervening spheres. There are, also, spheres of darkness, sorrow and evil, for all who people the spirit world have not yet attained the ideal of the soul's high destiny. As you dwell in thought on the conditions of the past, so will you be surrounded by like environments of inharmony and discontent, but as you reach out and overcome the evil which lurks in the thought, so shall your soul become pure, and advancement of the spirit be speedily attained. Here in this sphere all environments of earth are overcome; and here would I have you dwell with me through annals of eternity until this haven has been reached. Behold, and I will reveal to you a new condition of life," and as she spoke, she removed a mystic veil that had obscured the vision of far more distant scenes, revealing still greater beauty and more supernal glory, more superior inhabitants arrayed in garments of inconceivable and heavenly splendor, busily engaged in various avocations, so deific in their method and nature

that she could only compare the revelation to a refined and superlative counterpart of the more beautiful scenes of earth, with a grander and more perfect unfoldment. It seemed to resemble earthly scenes more perfectly and artistically drawn. Veritable landscapes there were, whose verdure afforded a substantial background for variegated foliage, mountains covered with pine and hemlock, pouring from their rocky fastnesses little rivulets and larger streams, symbolical of spiritual blessings emanating from heavenly Sinais and fed from their perennial fountains, beautifully undulating valleys, and mighty rivers rejoicing on their journey to the sea, all as tangible as in the physical world, but composed of and permeated by an ethereal substance that appealed to the finer sensibilities of the soul in a language all its own. These surroundings earth inhabitants cannot comprehend except in soul visions. There were also numberless groups of flowers of every form and hue, birds of rich plumage, warbled songs of entrancing melody, and there were sounds of harmony, vibrating tones of tenderness such as no earth musician or instrument known to human art could produce, and vocal music whose soul-elevating outbreathing of angelic strains wafted the thought toward the Infinite Purity.

This wonderful revelation of realities so grand and glorious, but unknown to mortals and spirits in the lower spheres, she could not fully understand. The trance state had been profound, but she knew it not. All seemed so tangible, yet she could only think of it on awakening as a dream, as the veil that had gradually unfolded the grandeur, again as gradually concealed it from view.

She was gently reminded by her guardian when she had come to her normal self that other and more active duties awaited her, and so on awakening, almost unconsciously to herself, she found that she was once more in the realm whence, in company with her guide, she started on her wonderful journey through the celestial spheres. The guardian, who had led her through the different spheres, made known to her that here in a particular sphere was to be the beginning of her new life; and that, for a time, she should live here, and renew her strength, and that soon she would be able to weave around her forces and conditions whereby she could return to her earth-home. She said to her that she needed rest, and that in due time she would be endowed with the requisite spirit power to act freely and wisely. "Then," the good spirit said, "you may go your way and seek kindred souls who

will aid you in learning the many lessons that will constantly claim your attention."

Bidding her adieu, by a wave of the hand, she disappeared in the distance, gradually fading from view.

Marguerite now began to realize somewhat her true position and to comprehend the value of the services of her faithful guardian. She found around her number less beautiful beings with kindly faces whom she had not known in earth life, but they gave her a welcome so cordial that it seemed that she had known them always. Pictures of celestial beauty surrounded her, silently inculcating their profound lessons of purity, and as she reclined on a carpet of verdure, under a broad spreading foliage, the events of her past life again came up vividly before her. Some were of earth scenes, and some of those of her immediate surroundings, a kaleidoscope of sorrow and tears, of peace and rejoicings. The memories of the past came to her clearly, and as her soul again became filled with profound longing, she realized that she had passed out of the body, and was conscious of having retained her individuality. This perfect knowledge of her identity was a source of great consolation to her, although the sense of her incapability

to care for her little ones caused her much anxiety. But as her guardian had promised to show her the way to them, she became for the while reconciled.

In the spirit world there is no realization of time, and so in the narrative we take up the thread of life, after the spirit has been in its new condition of birth the calendar-time of three days.

After the tragic event of her sudden transition, recorded in the first chapter, several days passed before her consciousness returned, and before all of her faculties were again in their normal condition. Her spirit had passed from the physical form when in the full vigor of life, and by the swift, sudden transition had been temporarily benumbed. All the scenes in the different spheres she had visited in vision were fresh in her memory, but seemed like a dream of some inconceivable splendor of which she was conscious but unable wholly to define. Slowly, hour by hour, she regained full possession of all her faculties. She realized that though free from the body, she was surrounded by realities, and arising from her reclining position, she found that by an effort of will, she could wander around at the mind's desire and examine nature's wonderful works. A universe of unfoldment lay before her. Everything was suggestive of thought-

ful inquiry. She lived in a realm of new ideas. There were new scenes, new people, a new world. Here and there, were vast castles of most elaborate design, with windows of an ethereal substance scarcely distinguishable from the refined atmosphere, adorned with transparent walls of colossal strength. These were the abode of beautiful, heroic spirits. It was noticeable that in this sphere where she was temporarily stationed there was lacking the inharmonious element of arbitrary caste. The worthy only were admitted. It was their castle of defense, symbolic of their spiritual state acquired by a victory over the malignant attacks that had been so recklessly and fiercely made against them for advanced ideas and heroic service on earth.

Various degrees of heroism and spirituality were represented in this one sphere. In the different departments of it were seen some apparently just blossoming out of childhood, and some out of gigantic but overweening moral strength. Here could be found many reformers who had been persecuted and socially ostracized for conscience' sake. Here were many martyrs of science, of economical and social progress, of true religion, waiting and toiling for higher translations. Here were many whose

obscure position in earth-life had concealed their true character, who had apparently done but little for humanity, but that little had cost them heroic sacrifices, and had been done from motives of purity and not for ostentation. Here gathered those like the widow who, in casting in their mite, had thrown in their entire living. It was a curious problem that only advanced spirits could solve, and real merit and spirituality could demonstrate how, when put into the balance, the soul, pure and loving in deed and thought, would tip the beam against millions for ecclesiasticism and even for educational, religious and charitable institutions. The heroes of toil from the farm, the workshops, the school-rooms had here found in the interior of these vast castles, palaces within the marble walls of their own monuments wrought of their own good deeds and service. There were architectural designs of such variety and number, corresponding to the genius and character of the souls, the mind could not grasp their delightful diversity, and there were homes of transcendental loveliness suited to the culture and wants of all.

Notwithstanding all the joy and beauty around her, she experienced a deep feeling of unrest. She began to fervently meditate upon the past, for the

memory of her earth-life had not forsaken her. She thought of her childhood days, her youthful companions, the inharmonies of her home, the austere husband, the sweet little children, her sudden passing out of the earth-form, and the kind services of her genial guardian. Quickly arising, she glided away to seek rest and recreation among the fragrant groves that lined the banks of a gentle, meandering stream. While musing, in this quiet retreat, on the strange experiences of her life in the process of a mysterious unfoldment, she chanced to behold, mirrored in the pellucid waters of the silent river, her own image. Every feature of her face so clearly outlined her own thoughts and feelings that she read and re-read in the perfect reflection the history of her entire life. Whilst fully convinced of her identity, her appearance had undergone a mysterious transformation, far surpassing in expression that of her mortal form. She knew that she could never again re-enter that form, yet, moved by some interior impulse of the soul, she ardently desired and promptly determined to return to earth. Love for her little ones drew her impulsively to them; the feeling of the tender care they needed, so paramount in her thought to all else, fostered her desire to see them. She then re-

membered the beautiful guardian who had portrayed to her mind in such glowing color the beauty of her new home, and quick as the vibration of thought, suddenly the guardian appeared to her. She seemed even now more radiantly beautiful to her than ever before. Marguerite soon signified her desire to retrace her steps to earth, to which came the reply: "I know all that is within your heart, and your longings shall be realized. It is my duty and desire to draw you from the earth-attractions. The trials through which you have passed will, in time, be explained, and you will fully comprehend their purpose. They are of the earth, though fundamental to all unfoldment. You are in the spirit world. The attempt to return now in your present weak and unprepared condition, will but add to your longings, and will lengthen the time that must pass before you are free from earth's entanglements."

The guardian's calm, sweet expression had a quieting, persuasive influence upon Marguerite. She realized the superior intelligence of her companion, her determined, yet loving nature, and cheerfully acquiesced in her decision as she said, "Since it is your desire to again enter the scenes of rudimental existence, then follow me."

They floated on together through various atmospheres, created as a complement of the spiritual condition of the different grades of the intelligences inhabiting them, rapidly traversing the celestial landscapes, until their characteristic beauty faded in the distance, as they approached and entered the chilly, clouded atmosphere of earth. The sensation produced by the wonderful, sudden change of spiritual climatic influences and environments was so great it would have driven her back to her new home with impetuous force, had not the stronger power of her desire to visit earth for a purpose dearer to her than her own life prevailed.

With trembling anxiety Marguerite said, "Let me go first to see my children."

Yielding to her request, her guardian beckoned her to follow.

Slowly they moved on through the murky atmosphere, and soon Marguerite stood within the well-known home of her parents. She took cognizance of material objects, by their special aura or magnetic emanations. It was evening. Her mother was reclining on a lounge, the rays of the dimly lighted lamp falling on her pale face, plainly displaying deep marks of care and sorrow, and on the floor by her side, were Marguerite's two dear

babies. As she drew nearer to these little ones, she spoke to them in the tender tones of a mother's affection, an affection enhanced by separation and a baptism of spiritual love, but she failed to receive their attention. Neither the eye nor the ear could she command, nor could she make her presence felt, not by the touch of her hand, nor by the earnest force of her magnetic power. She painfully realized how absolute was the separation, although their innocent prattle, their childish desires, were all known to her. But to them, she was dead and gone forever. She sensed the loneliness of the little ones, and saw that the life was slowly ebbing from the form of her dearly beloved mother. She could view the scenes of the past week in the home, and felt the pressure of the deep sorrow that so heavily oppressed them; she tried to speak to them in tender, loving thoughts of hope, but to no avail.

How cruel now seemed this loss to her, how unfortunate! And with persistency, she again made the effort to attract their attention. Approaching very near and placing her hand on her head, with an unusual effort of the voice she called, "Mother," but in vain. She neither moved nor answered. Suddenly Marguerite displayed a weak-

ness of character that she had not known, as the thought of the cause of all this desolation and sorrow pressed upon her. Hatred overcame her better nature and she determined to use her influence in making miserable the life of her betrayer.

The beautiful guardian, who had led her all the way, urged her to desist from a course so malicious, but she was determined to find him and heap upon him the imprecations of her revengeful spirit. The guardian plead and reasoned with her, but to no avail. Her words had for her no meaning, her heart was adamant, her reason was utterly paralyzed. Her children were orphans, her home was ruined, clouds enveloped it, the sunshine had forever departed.

She, then under the spell of the disease, went groping her way through the darkness, trying to find her husband. She wandered from place to place, tracing him with the skill of a superior psychomotrist, by the magnetic emanations imparted to objects with which he had come in contact. After a short but viciously anxious search, she found him, miserable and alone, wandering back and forth, confined to narrow, uncomfortable surroundings. As she drew near to him, she noticed the change upon his face, she felt his haggard, rest-

less spirit, but her heart was unmoved. She rejoiced in his misery, and turning to her guardian she said, "I will never leave him until he has suffered the full penalty for his cruelty."

She advanced near his passing figure, calling, in a loud voice, "Wretch!" But she might as well have called to the mountains or the stars, as he did not realize her presence. Every thought of his was clear to her, and though there were deep regrets, she gloried in his misery.

The guardian plead with her to turn aside from these scenes, showing her with all the eloquence of her amiable nature, that she only debarred her own spirit from progress, making her condition as miserable as the man she wished to torture.

"Think of the future," she said; "cast not so recklessly away your own high privileges for the sake of an unreasonable, hateful revenge that can only degrade you. Cultivate the nobler spirit of a humanitarian, let your forgiveness be as divine and uplifting, as the crime was cruel and debasing, and you shall have as a reward the exalted advancement that comes only through conquering the enemy in the soul's own citadel. In this way, and in this way alone, will you be able to guide, and come yet closer to the recognition of your dear

ones. Quench your thirst forever by drinking deep from the fountain of charity, and so shall you become an heir to the kingdom of heaven, and dwell in the glorified mansions."

But Marguerite could find no comfort in this teaching, nor would she accept the divine principle. She had remained in this condition all the following day, until, at last overcome by incessant anxiety, she left these scenes and wandered around through familiar magnetic currents until she finally reached the home of her sister M——. She entered there and found that here, too, all was gloom. Her sister was sitting quietly in a rocking chair, with Marguerite's young baby, a lovely little boy, on her arm. Her face was pale, and her cheeks tear-bestained. A melancholy picture that only added to Marguerite's cold resolve.

And so months and years passed before she could overcome the spell that held her to earth. Other spirits were in attendance to pacify her, but their pleadings were all in vain; among them was her own dear mother, who recently had passed the boundary and been guided to higher spheres.

Marguerite's husband meanwhile had suffered the penalty of his crime. She knew of the deplorable condition of his spirit, but she did not care

for his reformation. Remorse on his part would not have softened her heart, nor deterred her from her selfish pursuit. Love for her little ones, and determined effort to overcome the impossibility of reaching them, held her earth-bound.

And so time passed. The attentive guardian had remained close by her side, advancing new ideas and extending sympathy, and continually pleading with her to return to her spiritual home.

Her own mother had advanced into the home-realm of the higher spiritual affections, whence she had no desire to return to earth.

Marguerite's love for the dear ones grew not less after having found that she could not make an impression upon them, but she resolved to seek other means. It was strange that this refined soul could not have more clearly perceived the advantage that would result from and by her advancement to higher spheres, and how much easier it would have been to reach the friends of earth through an exalted condition. But she needed and must have the collateral experiences, ere the advancement could come. She would then possess knowledge whereby she could understand the law of inter-soul communion. But she had formed a determination to return to her earth-home, with-

out the necessary preparation, and hence she had to abide the result.

Many changes had taken place in the home-circle since her mother's departure from earth-life. The little ones were separated, living with Marguerite's sisters. From place to place and child to child she wandered, until they were fast advancing to maturity. Her mother, after experiencing all the rudimentary lessons upon entering spirit-life, and after overcoming all earthly conditions, had returned to her home, but so different were the aspirations and attractions of these two minds, that they did not meet. Her mother had chosen the wiser course, and so gradually advanced to the higher spiritual understanding and life.

There came a time when Marguerite became wearied of her failures, and she turned her face from these bitter scenes of earth. She desired once more to visit the Summerland of beauty, and turning to her patient guardian, who appeared in response to her thoughts, she manifested her desires, and with her she glided again over the beautiful scenes, through different atmospheric conditions. She already perceived that she had wasted years of grand opportunities, and this condition became at once a stimulus to high endeavor. The

guardian expressed her delight over her change, and with Marguerite's hand in hers, they turned their faces from the scenes of earth and their bitter memories to the radiant spheres above. No rational being could have more deliberately dethroned reason. Yet in her earth-bound condition she had not forgotten the inviting scenes of the Summerland, but an unreasonable devotion to her little ones, deeply tinged with selfishness, failed to awaken in her soul one lofty desire, until worn out with waiting, and seeking for inter-world communication. Her guardian, so free of earth-attractions and selfish thought, yet realized her mental condition, but lovingly and silently led her until at last they again stood upon the shining shore. How beautiful and pleasant the contrast between the surroundings! The scenes seemed lovelier because of the long exile. Everywhere there were the wooded hills, picturesque valleys and distant mountains, with the shining mansions, castles and quiet cottages with the graceful trees and playing fountains, whose murmuring waters reached downward to the sea; scenes that she once had seen and loved. Leading her to a moss-cushioned lounge, the guardian sat beside her, and told her that here she would gather her first higher lessons in real life.

She spoke to her of her mother, and for the first time Marguerite was filled with longing to see her angel face again. This she was promised by the spirit guide, who immediately vanished.

Not long did she wait, before she saw in the distance, slowly advancing, two figures; one she recognized as that of her guardian, and as they approached nearer, she recognized the other as that of her own dear mother. Arising, she went to meet them. It was a moment of silence—then daughter and mother were soon clasped in each other's affectionate embrace. Soul spoke to soul.

Her mother said to her, "My child, I am glad that you have mastered the cruel imprecations that bound you to earth. I am glad that the truth has now dawned upon you; a long time I have waited for this. Several years have passed since I entered spirit-life, but my time has not been idly spent. I have been conscious of your condition, but the difference in our seeking has kept me from reaching you. Through administering spirits I have tried to reach you, but you turned a deaf ear to all; so, while seeking to advance myself, I have patiently waited for your change, knowing that sometime if fully prepared I should be able to help you; and now that time has come! I have

become a teacher in the great school. Through advanced minds I have obtained higher understanding, while to those in your sphere I am a teacher, and, dear child, to you I will impart the knowledge to which I have referred. I will show you how to decide the course of your life. Believe me, my child, the time is not far distant when we shall be able to work together. My object in coming to you now, is to welcome you into your new home of love."

Here she ceased, and Marguerite replied: "O, my dear mother! How happy I am to meet you; to hear your voice again, and to receive the light imparted by your lofty thoughts and noble purposes! I rejoice in holding communion with you. My heart has been so chilled by the experiences of earth, that, until now, there has not seemed to be one responsive chord in my being. The shades of sadness made me wretched, and I was perfectly indifferent to all. The wiser pleadings of the messenger of love I have heard, and through my suffering have learned a great lesson. I hope to be freed from these entanglements now, and profiting by the mistakes of the past, learn to walk in the new and better way."

"My child, your state of mind has all been known

to me, and I knew that you would eventually be led into the clear light of truth and happiness. The seeds of kindness and endurance are not lost. They were, for a while, sown on barren ground, but will eventually bring forth an abundant harvest. Child of my heart, we shall refer no more to the unpleasant memories of the past, but you will begin life anew, and I will visit you often, although now we cannot dwell in the same sphere; yet whenever you wish to see me, your thoughts will reach me and I will respond. New and congenial friends you will find and have, and those of your own dear family circle, you will meet after a time. To-morrow I shall visit you again and give you the promised lesson. Now I will leave you to rest and reflect."

After the departure of her mother, Marguerite sought rest and forgetfulness in sleep, and for many hours was under its sweet influence. She awoke refreshed, feeling a sense of repose—a state of mind to which she had long been unaccustomed. Arising, she carefully examined her new home. She found it contained all things that were essential to her comfort. The apartments were all artistically fitted up, homelike, even palatial in appearance, but not so grand as those castles she had

seen in vision, upon entering spirit-life. She moved about, through the different rooms, and found that she was not alone. This disturbed her somewhat at first, as she had preferred to be alone, but to her joy and heart's response, she found her companions congenial minds. Like herself, they had experienced the earth-bound conditions, and just awakened into real life. Around her in the different compartments she found magnificent libraries from which she might gain instruction, also conservatories of music for acquiring the knowledge of harmonic sounds. Passing from these apartments into a recess, through a large and richly carved door-way, she entered a spacious art gallery in which were found fine paintings and delicately chiseled statuary. There were flowers blossoming in abundance and beautiful arbors covered with trailing vines, the one, scattered here and there among the statuary and the other about the palatial building. At one end of this apartment, she passed into a lofty studio, filled with all the appurtenances of the sculptor and the artist. So beautiful and perfect did all these object lessons seem to her, in their harmonious unity of design and arrangement, that she wondered if this could be a part of the very lesson that she must needs learn to master.

Her mother had said that here in this palace she should dwell as her home, and here she should receive her first lesson in the higher principles of life. She was not yet prepared to understand the significance of the words, and she felt her inability to take up the part before her, a work apparently so far beyond her powers that she feared to begin. She was conscious of other spirits standing around her, who were seemingly as amazed and thoughtful as herself.

Two spirits, whom she had met before, came forward, and they smiled at her as she looked surprised, and, in a low, musical voice, one said, "We have been sent to show you around and describe to you the different scenes and apartments in our home. Will you go with us?"

As she assented, she was conducted through the different archways from one apartment to another, all having some special line and objects of study, in progressive order one with the other. From them she learned much of life, and of the science of the sphere which she occupied. There were different classes in their appointed places, some intent on studies of art, others learning of harmony, science, of music and religion. All were deeply imbued with the love of truth, and sought only its acquisition through manifold and unitary avenues.

She was told that her advancement depended on her progress in obtaining knowledge, that this she must acquire through natural, but spiritual laws, and, by becoming in sympathy with higher spiritual thought, she should increase her capacity for intellectual and exalting work. So great did the thought seem to her that her feeling of fear increased, and she felt as if unable to pass through the ordeal. She did not give expression to these her secret thoughts, until she had reached a magnificent archway that led out into the broad aveune of the park. Her companion spirits signified to her that this was the part corresponding to their sphere of study, and that here she would begin her work and soon meet her mother.

She had not waited long before her mother made her appearance. The attractive novelty of the scenes through which she had just passed, had entirely diverted her mind from earth, and in the thought of her mother's approach, and of the lessons to be begun, all else was forgotten. She had viewed the brighter scenes of spirit-life, and was now anxious to engage her mind in attainments of the greater realizations of the higher spheres. Her mother approached her with the same inspiration of love as before, gaining her confidence by assuring

her of perfect guidance. She moved in advance, and bade Marguerite to follow her. Leaving the beautiful scenes of the park, they passed rapidly through the sweet-scented air, and again into the mansion through the corridor to the large, spacious apartment that Marguerite recognized as the one assigned to her as her special abode. There they were met by the faithful spirit who had guided her entrance into spirit-life, and had unfolded to her the wonderful vision in the higher spheres, and who had led her again back to the scenes of earth, and after long and weary waiting directed her to her present home. She was tall and divine, with luxuriant, flowing hair, and brilliant dark eyes. Her shining robe and surrounding halo bespoke her highly intellectual and spiritual qualities. She glided forward and received her with the sweetest soul-thoughts, and her mother said, "My child, this is your guardian. And to-day we have met here to make known to you for the first time her identity, that you may, in the future, follow her ways and teachings; for many years she has been in the spirit-world, and far in advance of my sphere does she dwell, yet not out of the elements that permit her to glide freely and at will, through the different orbs and spheres. She is one of the higher

guides of intelligence. Spirits, after leaving the form, assume names in harmony with their intellectual and spiritual condition and nature, and so you will hereafter know her, your guardian, as *Star of Hope*. Her mission, while still seeking the attainment of higher understanding and diviner life, is to lead wandering spirits through the different conditions of spirit atmosphere, until they gain such experience and discipline as shall give them power to avoid error in their search for truth and express love in their life and attractions and thus assign them to their true position in the diversified field of spiritual work and destiny. In earth-life she was known as Mrs. Horine, the mother of your early friend and tutor. Through the law of love and sympathy for her child, she has been constantly in harmony with you so far as your thoughts in earth-life have permitted. Time and circumstances decreed that your paths in the first condition of life should be different, but now they converge, and there will come a time when you will be more thoroughly reunited by the higher law of true soul-affinity. You will find positive enjoyment as you advance in knowledge, and though it may, in a sense, be a painful experience to overcome some perverse trait of your own character,

you shall succeed in your work. Naturally, a beautiful disposition awakens our love, but true spiritual love reaches out to elevate the deformed in character; if you find your uneducated will weak, you will feel all the more the deep necessity of your higher spiritual unfoldment. Though lacking this knowledge in your brief, mortal life, yet by your earnest endeavors you will outgrow the errors of the past, and grow into the purity of this perfect union. The lessons placed before you may, at the outset, seem very difficult. First learn to master self. There are those with whom you were connected in earth-life, that now exist in utter darkness; all such you must help to uplift. Harbor no longer feelings of resentment against him who made your past life one long sorrowing. Forget the past. Seek and save him, and as you give to others, so shall you receive. No one can become so degraded, can sink so low in crime, as to utterly crush out the native germ of good. It still exists, though dormant and dwarfed. It shall be stimulated into a healthy, beautiful growth by the genial sunshine of a loving soul. Your bitter feeling, I know, is not without cause, but you must overcome evil with good. Benevolence attracts; selfishness repels the heavenly light. Our auras

are made white by the power of love. Encourage him to believe that there is a hope, and you will find that though deeply debased, he can be saved. Be thou his redeemer! As you grow wiser and overcome all evil, you will be assigned as guide to some wandering spirit of less knowledge and experience. Through the law of fellowship, which is the supreme law of soul, we must all become as children of one family. By helping others, we help ourselves. This is the law of progress. No isolated soul can succeed in any sphere by isolation. All are, in a degree, mutually dependent, the lowest upon the highest, and it is only by giving that we can ourselves receive. Again you will return to earth after you have made the first true conquest over self, and then you will be able to withstand temptations. Then you will be able to go and come at will, doing good and learning many lessons, even from the scenes of the past. In this your present sphere, in the heavenly mansions, you will find such means of learning as will help you to arise above each perversion of nature, inherited amid earth's conditions. Drink to your fullest capacity of the fountain of wisdom and love."

Here her mother, bidding her an affectionate

adieu, and promising to see her again on the morrow, left her to converse with her guardian, *Star of Hope.*

It is not necessary to repeat the long conversation that passed between Marguerite and her appointed guardian. Suffice it to say that in the lessons which were given her feelings of sympathy and love and her thirst for the good increased. She felt and appreciated the inspirations of her mother's sublime teaching. Her heart was touched with pity for those who remained in darkness, and especially for those in greater darkness than she had herself experienced. Asserting her supremacy of will, she set about her work, regarding it now as a blessed privilege. The supreme peace of mind that came to Marguerite, the unbounded joy that thrilled her whole being, when once she viewed life in the fullness of its meaning, can only be known to those who have passed through a similar ordeal. She thanked the guardian for her great patience with her, and then again they parted, *Star of Hope* vanishing to her own sphere, and Marguerite remaining in her own seclusion, there to meditate on the additional lessons to be gathered from the volumes of knowledge that lay all around her. She had been received into the temple of light;

her soul had been transformed and a halo of glory hung over all. She realized that not alone for herself, but for the good and advancement of others, she must labor to reach all high spiritual attainments. She now saw a new revelation in all her surroundings. There was no shadow in nature; the bough, the leaflet and the flower each emitted a light peculiar to itself, that seemed to reflect the soul-image of Marguerite, and here, at the end of her ninth year, annual time, we find her triumphant over every soul-crushing obstacle.

CHAPTER III.

Be not dismayed! The soul has glories wondrous fair,
Enfolded as a shrine within a flaming fire;
Toil on, O friend, and ever seek by love and prayer
To win the peace and glory of divine desire.

Marguerite, who did not leave her apartment in her spirit-home for several days, ever sought and conversed with her guardian and mother. A quiet peace came over her soul and she was in a happy state of blissful repose. To her intense delight, she had learned that through the soul's elevation of thought she could come into rapport with intelligences of the higher spheres, and communicate without the immediate presence of her spirit guide. She finally spent considerable time in visiting the different sections of her own sphere, noting what was of special interest, and gathering a general knowledge of spiritual things, thereby the better to prepare her for the discharge of the responsibilities which she had taken upon herself.

She visited many places and interviewed a number of spirits in regard to their own experience, and

through the information thus obtained, she the more fully learned how to begin her work. She found the atmosphere around her peopled with conscious personal beings, some of marked individuality, each, in their own locality, having a distinct home, and all intent in doing a special work. She also found mansions, serving as homes for the weak and feeble spirits, who were learning lessons, receiving treatment, and, as their will power became attuned to the harmony of spiritual thought, becoming stronger and stronger in their divine unfoldment. In these homes she found all the advantages which tend to health, enjoyment and spiritual development. About her there were beautiful gardens, artistically laid out with banks of flowers fringed with moss. There were shadowy groves, filled with singing birds, and streams of clear, pure water, the homes of various finny tribes, with here and there cascades dashing wildly over massive, rocky ledges, throwing their spray of tinted splendor into the glad sunshine that overspread all. Here life was free and happy, all nature inviting to thoughtful activity and to that tranquility of mind born of conscious rectitude. There were sanitariums in the pleasant valleys by the running waters, where the air, redolent with

healthful incense, was adapted to the more highly sensitive natures, and others on the rugged mountains where the air was light and invigorating, and full of the balm of healing. Within these sanitariums there dwelt industrious, spiritually minded teachers, who had under their care patients of weak mentality, who were anxious to be healed of their spiritual infirmities, by availing themselves of superior teachers and the more health-producing surroundings, where also they could learn the higher laws of nature and obedience to their demands, thus to acquire the knowledge of and a means for symmetrical spiritual unfoldment. Such needed not only mental and moral training, but aliment for the spiritual body. The essence of fruits and of aromatic herbs furnished their staple sustenance. In the heavenly spheres the mind receives culture in accordance with natural laws as known, though quite imperfectly, by teachers on the earth-plane. Love is the corrective of anger; sympathy of cruelty; courage of cowardice, and so on. Every degenerate mental faculty has its special remedy. To clearly diagnose spiritual disease and apply the proper corrective, requires the skill of superior experience and understanding,—to regain spiritual sanity and power a self-sacrificing spirit

on the part of the patient. These sanitariums afford the necessary facilities for radical cure. Discouraged souls can find rest and happiness in these surroundings. Some find a pleasant sanitarium by the sea, where, with the breezes from the surging waters, and the music of the winds, they are stimulated with new hope, courage and endeavor, and thus grow out of their darkened condition. These sanitariums are regularly graded to the varying conditions of the occupants, and whatever elements, essential and fundamental to the highest soul-growth, are weak, whatever important forces were lacking in their character, are all fully supplied here. The tendency of human life is ever upward and onward.

In spirit-life, which is but a continuation of the human life, she found conditions and opportunities for growth and progress, everywhere suited to the needs of all. Marguerite had now visited the different departments of her own sphere, and so by the knowledge acquired and spirituality attained she had learned her needed lessons. She was now prepared to apply them, in short to begin her own real labors.

Her spirit mother and *Star of Hope* were to accompany her and aid her in these her other efforts for advancement.

It was a bright, beautiful morning in Summerland. Marguerite had risen above all earthly influences and formed a unity of thought with her guardian, thus developing the stronger adaptability for her mission. All things around her breathed the air of harmony and peace. The genial sunlight had sweetened her rest, the birds sang joyously about her, and the waters glided musically by, vieing with the soft breezes that tossed the leaflets of the trees, or bore the choicest fragrance from the flowers. In company with her mother and *Star of Hope*, she moved out from her serene atmospheric surroundings into the darkened resort of spirits who had not risen into light—there to find an apparent waste of space. No buds or blossoms of flowers, no shady groves, no singing birds nor melody of winds were there. All was profound darkness and sadness. At first, she could perceive no signs of life, the gloom was so dense, and only as she approached the darkened condition by her own radiant light, could she see at all. Many times she turned to her companions in surprise at having been brought into this unhallowed spot, but she was encouraged by them to press on in her efforts, until at last, reaching a densely clouded locality, having the appearance of a rocky ravine, she saw

some one wearing the dignity of the human form, wandering about with uncertain aim and pitiful action. His manner and appearance were in harmony with his desolate surroundings. He expressed himself incoherently; his face bore the marks of intense suffering. He was, indeed, a wretched picture of despair. A feeling of sympathy overcame her; a desire to aid him impelled her to look more carefully. She discovered in this unfortunate being—*her husband.* Misery and intemperance were imprinted on his brow. He had entered spirit-life engulfed in degradation and crime, and had experienced the natural effect of his deeds. So densely dark were his aura and surroundings that as Marguerite drew near him he could not perceive her presence. His spiritual senses were so completely befogged by his condition and he was so absorbed in his wretched state that his spirit could not trace nor discern her cloud-like vapor of light. So revolting were these scenes that Marguerite thought of retracing her steps, but, as she realized his intense suffering and recognized in him a human being in whom the undying element of the divine life was almost wholly obscured, the angel of mercy arose in her heart, and rising in the might of the divinity within her, Marguerite gained an-

other victory over self, and she gladly determined to minister to his great necessities. Drawing closely to him, she spread her radiant arms about him, and as the little lines of light came streaming from her finger tips and penetrated the darkness, he became restless and alarmed. Continuing these actions during her visits, he became agitated in thought. All the past seemed to re-appear to him in mirrored vision. Sorrow for his criminal course came over his spirit. The thought of the possibility of help aroused him to noble effort, and, as her mind reached and penetrated him, imparting magnetic power and thoughts of the glory of life, he cried for help and mercy. He begged for light and sought it in true repentance. It was the cry of years of sin and degradation. Yet withal, he could not discern the light of the beautiful form before him. Sighs and tears redoubled until remorse overcame his entire being. Marguerite continued for hours to throw her influence about him with thoughts of pity and forgiveness, until, at last, the first glow of light passed over his face, and looking up, as if at some far distant object, he saw her bright form. Reaching out imploringly, without uttering a word, he gazed intently, as if fearing lest the beautiful sight might fade from

view. Then, becoming sure of the vision, and realizing that the luminous form was his wife, the woman whom he had slain, he asked her for forgiveness, pleading for more light and goodness, and that he might be released from the thralldom of darkness. But she told him that perfect freedom could only come through his own efforts. Marguerite, in the language of the spirit-world, kindly told him that the past was buried with the past, that, as a missionary, she had sought to help him out of his dark condition. Holding an olive branch in her right hand, she pointed to a crown of light. To toil for that crown, by desiring only the good, cultivating thoughts of love and purity, by aiding others, as the ability and opportunity came, was the only way to obtain release. Already she informed him that he had the desire to arise out of the darkness, and that this good desire was his first step toward the light. She rehearsed how she herself had to make a conquest over self before she came fully into the brighter and diviner light.

We will not enter into the long conversation which passed between these two spirits—one, happy in the light, the other, unhappy in the darkness, at this remarkable interview, after the lapse of

so many years since the unhappy union on earth was so abruptly terminated. She visited these dark scenes day after day, nor did she weary of her labor. Faithfully she continued to give him lessons in spirit advancement, until she had helped him to rise out of his degraded and desolate condition into the more natural and brighter scenes of spiritual life, there to take up and perfect the higher lessons through his own desire of good which in earth-life he failed to develop. She had assisted her husband out of his wretched condition into an atmosphere of light, where he could learn his duty and could aid himself, and when he had reached a degree of spirituality where he could gradually attain higher knowledge, her special mission with him had partly been accomplished, though she never ceased to be interested in his progress. She was not his true marital companion, as mortals, from circumstances, would suppose. There was not that oneness of thought and innate attraction and purity of conjugal love between them, that exist in true soul-union.

In spirit-life in the higher spheres there is no deception, no selfish considerations, no pledges of fidelity. There all laws are natural, and years may pass before one meets a true soul-mate. But

there, as time advances, two souls will discover, each in the other, those affinitizing and companionable qualities, perfectly and harmoniously blended in both that each becomes naturally drawn to the other and in their newly discovered spiritual galaxy, a star of worship to the other. Souls thus divinely united grow stronger in each other's affections, stronger in all good qualities and good works, finding increasing pleasure in the pursuit of similar worthy objects as they journey, side by side, through a life of unending attractions.

The mission of Marguerite and her husband, from the time of the first interview with him, lay in different directions. Not wholly apart do they wander, for all are members of one family, but while he, without her special guidance, by his own moral independence, aspiration and struggle continues to seek knowledge and self-improvement in every field adapted to his condition, she looks after the urgent needs of others, carrying light and love to many in the prison of their darkness. Every pure desire, progressive thought, high aspiration brought to her students encouragement and the longing for greater achievements and power to unfold, and it became impossible for them to sink back into their former condition of iniquity, so rad-

ical and so fixed is the sphere of good when once attained. They continued to advance, and under her benign influence and wise instruction, their struggle grew easier until right forever triumphed.

Through all this time Marguerite was encouraged and supported by her loving mother and *Star of Hope.* She occasionally met her former husband in his course, as one of her pupils, and encouraged him with her spiritual influence, until, as experience after experience came to him, his condition in spirit-life brightened, and so her special work with him became finished. She beheld him a soul redeemed from sin through suffering and spiritual aspiration, developed from ignorance through experience into light, made peaceful through regeneration and his desire to assist others. He could now look upon her sweet soul, and humbly listen to her grand teachings as she portrayed to him the way to brighter love-light.

Having finished the special duties, she was called into an atmosphere of advancement for which she was now fully prepared. Through constant study and benevolent practice, through self-sacrifice and tender sympathy in assisting the erring and degraded, she could now pass into more radiant spheres.

In her new sphere she found glad, welcoming friends awaiting her to impart strength and courage, who aided her to still advance and attain to more exalted spiritual unfoldments. Now she had reached that degree of culture and spirituality where she could look back and behold the far reaching, elevating influences of her work, and enjoy the refined emanations of a consecrated life. In this grand work and its fruitful results she experiences the reward of her labors. Here, in her new relations, Marguerite found all her surroundings in keeping with her advancement.

Her abode was a delightful temple, in beauty and grandeur outrivaling her former home, as did her first spiritual condition outrival her earth-home. Located in the central part of a quiet grove, emblematic of a calm, peaceful life, her new home, in its graceful adornments, was beyond human conception. Undulating landscapes, clear, sparkling waters, crystal walls were among the varied elements of natural and artistic beauty. Here she was gladly received and initiated into the mysteries of celestial love by simple ceremonies inculcating truth and fidelity as the key to all that is true, glorious and powerful in the spiritual universe.

Spirits, like mortals, have organizations for ed-

ucational purposes, and Marguerite was appointed a guardian, a position of trust in her new sphere. Her mission was to care for those of tender years, who, having entered spirit-life when in infancy, had grown to the more inquiring age of adolescence. They had received and mastered the principles of rudimental knowledge and inceptive spirituality, and were now investigating subjects framed to call forth their natural talent in the direction of its leading quality, observing carefully not an elective system but a universal education calculated to induce a perfect, symmetrical development of soul.

They meet from time to time, as children do in the schools of earth-life, though under more loving and favorable conditions for growth, to recite their lessons and listen to the sentiments of wisdom imparted to them by their teacher, and while giving evidences of special adaptation in this or that line of work, in which they are always encouraged, they present a glowing picture of youth and beauty striving to attain higher ideals. These dear ones are thus educated in thought, developed in love by establishing perfect conditions of harmony for soul unfoldment. These lessons are both instructive and entertaining, and like some on

earth, are kindergarten in design and practice, representing some idea in nature, and so aptly presented by teachers who are highly skilled in their art, as to be not only easily grasped, but to stimulate their youthful minds to higher aspirations. Some are gifted with musical talents; there are others whose tastes incline them to painting, the shaping of statuary or other art. All receive lessons from master minds, who delight to guide the awakened talent in its proper direction. They work in concord, and delight to please each other, growing in harmony, sympathy and love, while they unfold mentally, that they may become a perfect whole, each one fitting naturally and beautifully into his or her place, thus enabling all to perform the greatest amount of good. Unlike spirits limited by material forms which confine them to the earth, their powers of perception and observation are very quick and keen.

The children of this sphere in Summerland, are those who have preceded their parents by many years of calendar time. The memory of their mortal lives being short, they have grown to know their loved ones there through the sacred ties of affection, and are led back to the scenes of earth to gather experience; each one being attended by

Home.

a guardian angel, or a messenger of light, who watches every opportunity to benefit and please.

Now, among these dear ones there were three from one family, two of whom had entered spirit-life in early infancy; the conditions of the material form being too severe, they had gently drifted into the Summerland. They were recognized as those coming from the home of him who had previously been mentioned as the teacher and friend, in earth-life, of the heroine of this narrative. They had been tenderly cared for and guided in spirit-life by the grandparents on the father's side through infancy into youth, and now, in the process of time, had sufficiently advanced to enter higher spheres. Here they were, by some divinely pre-conceived arrangement, placed under the tutelage of Marguerite, who had preceded them to this higher realm. It was a pleasant task for her to act as teacher to the children of one who had, in her early girlhood, acted in like capacity for her, and it touchingly revived in her heart the old-time friendship for him that had never forsaken her. As she instructed them, and in every possible manner interested herself in their welfare, she was not unmindful of her own sweet babes, who now had grown up, and whose progress she had watched and guided as conditions permitted.

She instilled into the minds of her pupils a gentle spirit, taught them to cultivate a firm will that knows neither failure nor defeat, and to listen to the voice of reason and the higher inspirations. Her whole soul was engaged in her work—it was truly a labor of love. Her past experience had enlarged her sympathies and brought her into affectionate relations with all mankind; her courage, patience and gentleness, had won for her a victory over all.

There now came the time that she could return to earth at will, and visit the old scenes of her childhood. Her children had reached the period of active, useful life. They had been tenderly instructed by her sisters, M—— and N——, yet Marguerite saw in them great room for improvement. She continued to perform her duties in spirit-life, while returning to earth daily, and as a silent messenger of light and peace she threw around her dear ones an influence of love, often soothing the sad heart and bestowing upon them her blessing. Could her sisters and brothers have seen her, they would not have recognized her as the sorrowful sister, who had once been one of their number. Through tribulation and anguish, through joy and success, she had mastered herself

and had entered upon a new state of existence.

Her mission to earth was not confined to her own family. As guardian in her sphere, it was her duty to assist others in gaining discipline and knowledge through their varied impulses and experiences. Often she directed them to some special one with whom a soul unity could be formed, that through their presence grander spiritual results might be obtained. She visited many strange places, the abode of sorrow and suffering, and here, with other ministering spirits, found arduous but pleasant work among the unhappy inmates, in dispelling ignorance and vice by inspiring their minds with noble ideals, and thus transforming their thoughts, and hence controlling and leading them unconsciously into a higher mode of being. Silently, like the sunlight, did she and her spirit companions exert their benign influence. Into the home of her early friend whose children in spirit life she now had charge of, she frequently came, seeking to impress kindly thoughts upon the mind of him whose life she now began to regard as indissolubly linked with her own. She could clearly read his thoughts. How often through her presence, unconscious of the cause, his memory is re-

freshed with the scenes of the past! He had not yet been convinced of the fact of mortal intercommunication with the higher world, nor did he yet realize that the loved one whom he mourned as gone from him forever still lived, and that in the family circle his dear little ones were daily gaining the earth experiences, by which they should advance to higher scenes in the spiritual realms. His thoughts were on and of the material plane, his time was occupied in obtaining earth's worldly goods, or in such moral and benevolent work as humanity demanded. For higher spiritual ideas and revelations he was content to wait the developments of time. He disbelieved past, he could find no reason for present revelation.

In her daily work for others, Marguerite continued to labor, devising something new for the amelioration of the suffering, ever moving from her castle in spirit life to the humbler abodes of her own dear ones on earth, silently performing a noble work, directing them in thought to avenues of greater joy and success, instilling into their hearts the principles of benevolence, urging them to overcome the grosser impulses and purposes of life, and live for the higher and diviner spheres.

Day after day she continued to bless them,

though they were not aware of her presence. Her motherly heart yearned toward these objects of her tenderest affection, and she prayed that the time might come when she could reach them in a way that they, too, could know of the realities of the after life.

She had been in spirit life twelve years, and yet she continually reached out in thought to them, while diligently performing the special duties assigned her. She understood thoroughly material and spiritual laws, and was laboring for the consummation of the one great attainment, communion with her friends on earth.

Day after day she visited their homes, throwing around her loved ones an influence of receptivity of thought. With some, she at first succeeded better than with others.

Many times the mind of him who had been her early intructor reverted to Marguerite and their associations in life. He often wondered why these pleasant memories of an old-time friendship, when least expected, would come and go, flitting before his mind like a bird of song. He had not yet become acquainted with the spiritual science and philosophy, and so did not suspect that it was the sweet influence of an invisible friend whose

thoughts were affectionately intertwined with his own. When she sought to inspire him with the thought of investigating spiritual realities through gifted mediums, his feelings kindly, though unconsciously responded, but such effort, on his part, had no practical result, as his mind was so wholly engrossed with the cares of material things that he could not easily comprehend this new, dim spiritual horizon.

But Marguerite did not weary of her labors.

Five years had passed and she had not been able to impress him so that it resulted with favor to him. Assisted by the three children of his home circle who were now under her guardianship, all having been removed from the earth-sphere in tender years, she persistently threw an awakening influence around him. Their minds were growing stronger every day. With them she could combine and exert a more penetrating magnetic power. The memory of their parents had been revived and strengthened and their interest in them had greatly increased. Under the instruction of their guardian all joined her in forming a co-operative band that she knew would, in time, bring light to them. Thus they continued, as opportunity seemed most favorable, to exert their benign, awakening influence upon him.

In the year 1875 another cloud swept over the parental home. The pride of the parents' heart, a daughter and sister, was stricken, and after a time of illness, her mortal frame became exhausted. Marguerite, with her mother and *Star of Hope* was in attendance by the bedside to release her spirit from the earth-form and bear her to sublimer realms, where she was cared for, and through the kindly ministrations of Marguerite, enabled to grow stronger day by day, more unfolded in spirit, until the time came when she, too, joined the other dear ones, in their efforts to reach earth friends and bring light into the home. She had learned to know her brother and sister who had passed from earth many years before. Through Marguerite's unceasing influence, she readily learned the lessons of spirit-life, and was made happy in her new home. Marguerite had witnessed the deep grief occasioned by this great loss, with those in the home, and together they sought to alleviate their sorrow, throwing their influence of sympathy around them; but for a long time they refused to be comforted. Years did not erase the memory of the dear ones, but worldly affairs and the various duties of life diverted their minds, but time brought its balm and they ceased to grieve.

Silently the influence of this faithful spirit band was brought to bear upon them, until it happened one day, in the fall of 1882, through curiosity rather than a deep interest, the father visited a medium, and later on, in the same year, while greatly absorbed in business matters, he became interested in spiritual literature. Occasionally, in the social circle, conversation turned on immortality or the continuity of life after physical dissolution, a subject which was attracting considerable attention at this time in various parts of the country by what were commonly known as "spirit manifestations." On all such opportune occasions Marguerite and her spirit band tried to awaken in him a desire to radically investigate these new facts, knowing that if he could be convinced of the actuality of spirit communion, he would, in the face of all opposition, firmly adhere to what his judgment accepted as true. She constantly sought to throw about him an influence of receptivity, so that those of his own household who were in attendance with her might find conditions favorable to communication. Unconsciously to himself, he drifted more and more each day into the divine light. New thoughts and aspirations arose, leading into new fields of investigation and into a vast realm of in-

quiry and knowledge. So forcibly at times did these new ideas present themselves that they excited in him wonder as to their source. The old themes of religion taught him by his parents in his childhood he never fully accepted; now they seemed ridiculously absurd and his reason rejected them as the crudities of a superstitious and barbarous age. There were also times when he would feel inclined to seek quiet and seclusion. He could attribute this feeling to no particular source. He did not realize that it had its origin in spiritual forces. Such a thought was foreign to all of his ideas. After repeated efforts on the part of both spirits and mortals to interest him in spiritual phenomena, he deliberately made up his mind to quietly and fearlessly investigate. This resolution was in itself born of a high inspiration, and it imparted new strength to him unlike anything he had ever known before. Formerly curiosity prompted him, but now he was actuated by a serious, irrepressible desire to know the truth of the after life, and prompted by this earnest motive, availing himself of whatever information others of like mind could impart, he gladly and thoroughly investigated the phenomena, as presented through different mediums, thus finding the first evidences

of a new revelation. His children who, so many years ago, had passed into what seemed to him to be the unknown and the unknowable, returned in the sweet simplicity of their childhood, assuming the form and age so familiar to him, that by this very naturalness of manifestation they might readily be recognized. Through advanced intelligences associated with them in their sphere, Marguerite and her spirit band were enabled to inspire and depict such thoughts as would further unfold his spiritual being, as a preparation for a still more comprehensive study of spiritual science. Through them he was made acquainted with his dear parents, who had departed earth-life when he was but a child, yet who had ever been interested in and watchful of his spiritual and material progress. Through constant and long study, they had gained perfect knowledge of the laws governing spiritual manifestations, and were able to reach him in such a way as to secure unqualified recognition. Carefully they guarded his thoughts against the intrusions of fanaticism on the one hand, and the positive condition of unbelief on the other, while enthusiastically studying the evidences that might establish the fact and unfold the mystery of inter-soul-communion between the two worlds. Many opposed

him, some even ridiculed him, but nothing daunted his courage or defeated his purpose. Conscious, in the light of reason, of the rectitude of his course, true to his honest convictions, and following the higher inspirations, we find him, in the decline of the year 1890, firmly established in the doctrine of a future life and the possibility of spirit return.

In the same year, near the approach of the holiday season, Marguerite made her first material appearance to her former teacher and friend, announcing her return to the mortal sphere by a sharp sound, like that of a pistol-shot. She assumed this manner of manifestation to impress her presence upon him more vividly and sensibly. Somewhat startled at such phenomena, and being told by the guide of the medium at whose session he sat that it was intended for his recognition, he walked to the cabinet in which she had appeared in materialization, and exclaimed, "In the name of all that is good, who are you?"

The response came, as they cordially greeted each other, "I am Marguerite, your friend, Maggie Hunter, as I was more commonly known."

Overcome with intense emotion, it was with some difficulty that they could, at first, give full expression to their thoughts. Though the conversation

at this meeting was very brief, there was mutual recognition of the long existing attachment which had been blighted in its spring-time, but glorified now in a reunion, the crowning happiness of their life, so unexpected and undreamed of when last they parted on earth.

They had frequent and similar interviews. Long and interesting conversations took place at these meetings, in which all their past life was rehearsed. Thoughts were freely exchanged, and both now understood more perfectly, in this union of two souls, how essential each was to the happiness of the other. Satisfactory explanation was given as to why she had not appeared before. She had been patiently waiting for his new desire for higher truth and the investigation as well as full acceptance of the fact of spirit return, and her own more perfect understanding of the laws which govern spirit communication with mortals.

It is not necessary to enter into detail of the results which arose from the repeated meetings. She had now succeeded in accomplishing what she had long desired. The unity of true soul-love was permanently established. Through him she would now labor and complete her mission to earth. Through every manner of medial communication

and manifestation known to the world she continued to come to him, ever presenting some new and interesting lesson in life, until he had so grown in capacity of spirit that he could enter into co-operation with her for the future unfoldment of her desires and in the presentation of this narrative. At this time, he was quietly and comfortably situated in his home, with his aged and feeble wife, gradually nearing the boundary of earth-life. Still vigorous and energetic, he entered open-heartedly into the inviting work of the spiritual field, scattering broadcast the seeds of progress and of angel ministry, bringing light and comfort to many sorrowing souls.

Like all new truth that confronts human prejudice, and bears the brand of unpopularity, his personal work and avowed Spiritualism excited more or less bitter opposition. Even in his home circle, the unfashionable philosophy did not receive a cordial welcome. In time, however, reason prevailed, and right at length conquered! Ever seeking the most advanced thought, he cheerfully imparted knowledge to others, though the time and labor required for the new duties materially added to his already arduous secular labors. His interviews with Marguerite, through media, were frequent, their

greetings were very cordial, the influences of each were both genial and commanding, all restraint was removed and a new charm was added as a gem to life. Language cannot express their supreme happiness in having acquired sufficient knowledge of the laws of nature to be able to communicate to each other their thoughts and feelings.

The telepathy, the personal, face to face conversations at seances for materializations and the written and mental communications through writing and trance media became a profound and interesting study.

In course of time, Marguerite expressed to him her desire to reach her children, all of whom were still in the earth-form. She knew their thoughts and realized that they were not in harmony with the new revelation which Spiritualism gave, and that, in their ignorance and doubt, it would be useless to try to communicate with them through other avenues. She had left them when in their infancy, and though they had not entirely forgotten their mother, their memory of her was vague and indistinct. Still residing in the vicinity of her parental home, surrounded by those of the most rigid orthodox faith, she realized the great difficulty and opposition that would encircle her efforts of

interesting them in a science and philosophy new to them and against which they had conceived a strong and bitter prejudice. It would be next to impossible to satisfy them that their mother, she who had so tenderly cared for them in their youth, was present with them in spirit form and could talk or desired to talk with them. Nor is it strange that such should be the case—it would be stranger had it been otherwise! As there were no developed medial qualities within those of the home circle, she knew that through other avenues than those of her own kindred she must approach them and gradually bring the light to them, even in a manner as she had made to reach and communicate with her former teacher, whose co-operation she now desired in these her efforts to reach her children. Business matters and opposition in his home circle, prevented his assisting her at this time. Regarding this obstacle as temporary, she continued quietly to throw around them, as she had around him, an influence of receptivity, until the way should open for the accomplishment of this deep desire of her heart. His aged and feeble wife meanwhile was gradually failing physically, and required his constant watchfulness and care. Meeting at different times with his family circle, Mar-

guerite lifted the veil of doubt from her mind concerning spirit return and life as she brought to her through her husband and media in the form of manifestations and communications many messages from her children, thus seeking to convince her that they still lived and could and did return to her. She thus imparted lessons, so full of tenderness and light, that they appealed both to her understanding and her heart. She became finally a firm believer, and it was a source of great consolation to her as she was descending life's rugged pathway that the rough places in the dark valley had been made smooth, and the darkness itself had become light with the presence of the angels. She felt fully prepared for the change which was soon to come. These rich treasures of absolute knowledge were given through the combined influences of parents, children, and Marguerite. Her journey into spirit life was planned by them, and hourly they watched and waited for her transition, that they might translate her to her heavenly rest. As her physical strength failed and the hours of her mortal life gently ebbed away, her children and friends from the spirit side of life drew nearer her, seeking to soothe her condition and illuminate her spiritual understanding. She seemed conscious of

the presence of her loved ones and silently she communed with them. Cheerfully she resigned herself to the change of worlds, which she now fully realized was at hand. She conversed with her husband and friends freely upon the subject. Her vital force gradually ebbed, the death angel silently drew his cold mask over her face, but through the colorless clay her soul, aglow with the light of spiritual truth and love, shone resplendently.

Her family life had been one of sunshine. With her children and husband she had lived in perfect harmony. She could now look back over all and offer thanksgiving. The summer had given place to the autumn, the harvest had been garnered and for her there was no winter—she was about to depart to the land of eternal sunshine.

As she was slowly losing her hold on the physical form and the tender thread of magnetic light was about to break, in nature's vanishing glory, she occasionally caught clairvoyant glimpses of the Summerland. She talked joyously with her friends about her departure, and naturally, as one would talk about going to a distant but heavenly country. All were deeply affected, but she was calm through all, only awaiting the ministering angels to bear her home to the eternal spheres.

On Sunday morning, the 24th day of September, 1893, Sarah M. Horine peacefully passed to the higher life. There was sadness among all, the veil of gloom fell over the home, but sunshine lifted the shadow.

The transition of a soul from the mortal to the spiritual plane bequeaths more or less sadness to remaining friends, even though hope has had its full fruition. Her husband was not without consolation and joy in his deep sorrow, knowing, as he so thoroughly did, from the laws of spiritual science and the fact of personal spirit identity and return, that she would await him in a brighter world, and in a more perfect life, and with the dear ones gone before, return to those that remain.

All that was mortal of his beloved wife having been quietly laid to rest beneath the evergreens of earth, his attention, with that of her immediate family, was naturally more intently directed to the land of the unseen, whose foliage suffers no blight, and whose buds and blossoms ripen into perennial fruitage and where sacred memories are wreathed in living green. He was not left to wander alone in his trials. Marguerite and his children in spirit life were in constant attendance, inspiring him with courage and hope. Busy during

the day with his worldly affairs, his evening hours were devoted to thoughtful inquiry and spiritual communion.

In about three weeks after the funeral services, the departed spirit, under the superintendence of Marguerite, assisted by the band of children who had preceded their mother to the beautiful spirit world, having learned the laws and conditions of spirit return, made her appearance at a seance attended by Mr. Horine, to whom she revealed her identity and by whom she was fully recognized. From time to time, as occasion offered, she continued to manifest materially, becoming more successful each time, showing a marked progress in a knowledge of the laws of life as related to this phase of spirit return, and, in a comparatively short time, reached a high degree of perfection in her ability to communicate with mortals. Though not yet a member of the same sphere as Marguerite and her children, she is gradually ascending to the higher realm of their divine companionship.

From the time of Marguerite's first communication with her old-time friend and tutor she had indulged the hope that when circumstances fully favored, through changes and developments which she knew in the order of nature were destined to

occur, she would, through the assistance of the higher intelligences in the spheres of light, and the harmonious combination of chosen media of earth, give, in detail, her experiences both in mortal and spiritual life. In this way, she hoped to give absolute knowledge of her identity and all that is involved in it, to the dear ones, especially of her own family, whose hearts had been doubly saddened as the tragic incidents of her life were recalled from time to time.

So marked and unusual had been her experiences in some respects, so entirely different from the ordinary life-line, that she desired to impart to her friends in earth, the lessons which these higher schools of discipline and knowledge had so impressively taught her, in hope that they might profit thereby, and, perhaps, not only escape many of the impediments to progress, both on the material and spiritual side of life, but much added suffering. Though she has been many years in the spirit world, her love for her children has not diminished but increased. They too had enjoyed their pleasures, and had had their full share of the sorrows of life. Marguerite had taken cognizance of all, having no regrets, as she had now acquired the knowledge that gave her an insight into the laws

of life's unfoldments and she understood how all their experiences, however severe and trying, however much they might imbitter the springs of life, were elements of growth, unfolding the soul into a harvest of perennial good.

Having failed by her individual efforts, to make any conscious, awakening impression on the minds of those of her family, opposed as they still were to the spiritual science and philosophy, she sought to lead them into a knowledge of the truth through other channels.

During the year of 1893, through a favorable combination of circumstances, it happened that Marguerite's eldest child, L——, visited in the neighborhood of the home of Mr. C. H. Horine, her mother's teacher, who had, about three years previous, received a communication from her mother in spirit life, and who had ever since been deeply interested in aiding Marguerite to accomplish her desire of communicating with her children. They had some conversation on the subject of spirit return, and finding that she was not adverse to receiving it, he presented her with some literature on the spiritual science and philosophy.

Later on, during a visit of Mr. Horine to the old Kentucky home, in a conversation with L—— the

mere mention of the sad occurrences of their early life in connection with her mother's sad history, revived so many heart-rending memories as to almost distract her. Doubtless this feeling of sadness had much to do with creating an aversion to the investigation of the phenomena of Spiritualism. But knowing, if the soul-inspiring truth of spirit communion could once be fully established in their minds, and the children once realized that they were conversing with their mother in spirit life, that they could feel the warm pulsation of her motherly affection, that the reaction would be so great that joy would supplant sorrow, and the sunshine of heaven dispel all sad memories, Mr. Horine was not discouraged in any of his efforts, but he persistently and unselfishly endeavored, even at the risk of his own sense of pride and his reputation, to faithfully present the facts herein recorded for their good, and the advancement of all seekers after truth who may become interested in the perusal of the narrative.

Marguerite communicated through different mediums for the purpose of finding those through whose mediumship she and the higher spirit guides, acting as a controlling and co-operating agency, could best present these her experiences to the

world. Intelligences from the spirit side with her were also perfecting conditions for the consummation of this end. Late in the fall of 1893, after the spirit of Mrs. Horine had passed beyond and had acquired the power of manifesting her presence to her friends on earth, and had joined the band of her spirit children, all together, in blessed unity and harmony under the guidance of Marguerite, combined their forces and through the aid of those media chosen of earth have presented the facts of this narrative of life in the material and spiritual spheres.

CHAPTER IV.

All souls flow out to meet a boundless love,
And through all forms and modes outwork the pattern fair;
Even to God will they below, above,
Aspire, and seek for Him through progress everywhere.

And love will lead them as a little child,
Until each soul the true and perfect mate has won,
And then in peace forever sweet and undefiled,
They will abide with the Eternal One.

To the reader of this volume, it will perhaps appear strange and confusing that Marguerite, after displaying such an amiable, angelic character in earth-life, should, upon her entering into spirit-life, seemingly degenerate. There is a deep philosophy underlying this condition of soul, that does not appear on the surface. The seemingly primary cause is to be found in her abrupt, forced separation from her children, who, ever uppermost in her thoughts, seemed a part of her own being and as dear to her as her own life. And when all means of communication with them were cut off, in her great anxiety she naturally reverted to the

real cause of her trouble. At first, every avenue of access to those who needed her sympathy and providence seemed to be closed; a source of trouble too great for her sensitive nature, which, in earth life had been strained to its utmost tension by the cruel treatment of one whom she could kindly forgive while the treasures of her heart were not torn from her. And this apparently unchangeable condition, so far as her relation to her helpless ones was concerned, overpowered her reason, chilled and for the time perverted her gracious nature. Besides, her spiritual perceptions and life had not yet been fully or sufficiently established and developed. To be able to withstand or overcome one set of trials and temptations is not always a surety of a nature able to overcome the yet more difficult ones. The real test of spiritual life lies in the personal power, so grounded in spirituality as to make the soul arise victorious over the greatest as well as the least obstacle in the pathway of life. Superficial life or conformity to moral rules, an agreeable and accepted exterior display of piety, are often specious forms of self-righteousness or hints of slight spiritual unfoldments, a veritable pitfall into which many are ensnared; but spiritual life is real and radical. Had

Marguerite truly studied the laws of communication with mortals, or heeded the admonition and teachings of her guardian, or had she acquired in earth or in spirit life an all-conquering love unfoldment, she would have saved herself many weary years of baffled and baffling toil. Yet the plan of destiny as unrolled in her life denied her so easy an ascent to the spheres of light or victory over the evil of the world. Certain divine qualities of her being, like sparks of fire that reveal themselves only in the darkness of night, must manifest themselves to her through a course that lay amid the shadows of revenge and materiality. So that in the universal, righteous but mysterious process of evolution, the mistake of Marguerite resulted in a discipline that contributed to higher unfoldment of character, since she, having tried every relative way but the absolutely right one, ultimately discovered her error, and triumphed over her own passion and folly. She learned, most thoroughly learned, that revenge was not an element of progress, and hence she naturally and right royally sought to overcome this strong adverse feeling, by trying to uplift and lead into a pure life, the soul of him whose cruelty to her and her children, had made him an object of hatred. There opened up

to her at once and glowed as a light all about her visions of a new and larger field of missionary work. What had seemed hard and repulsive became now congenial labor, for Marguerite had truly experienced a change of heart. She found many others in the lower spheres of the spirit world, in various states of degradation, and she sought to elevate them by leading them into the right path. To forgive her most bitter enemies was to her no longer a work of self denial; it was a source of enjoyment.

The lower spheres of the spirit world are largely filled with undeveloped spirits, but with all, even the lowest, there are provisions made and opportunities given for advancement; and as new light and moral courage come and they ascend the divine scale of harmony, they also, according to their ability, become missionaries and good Samaritans to the benighted kindred.

During the eight years that Marguerite was earth-bound, she was not idle. She was too active a soul even in earth life to accustom herself to inertia, and though it may not be necessary here to narrate all the minor details of her busy career, suffice it to say that all of her energies found a natural channel of expression. She had the impulses of one in a new country, and grew as

knowledge increased, but was ceaselessly working at the problem dearest of all others to her heart, as has already been revealed, of finding a way to and providing a means for the care of her children. From them her thoughts were never turned. She rested from her labors, as mind finds rest in the world of mortals. She fed on the aliment which her sphere afforded, for spirits have the means of assimilating elements of sustenance from the atmosphere, and when her ability for this was not sufficient, the heavenly ravens fed her.

It is not to be understood that after Marguerite's return to spirit life from her eight years of earth-bound condition, and until she had progressed to the condition where she could, at will, return and communicate with her friends,—that she had not at any time visited or heard from her dear ones. There are intermediate spirits who act as messengers for inter-communication between spirits, or spirits and mortals, when some natural disparity or inability exists between them, the result of imperfect development, which is an effectual bar to their communication. There are different classes of missionary spirits, who make it their special work to find those in this unfortunate condition, and teach them by example, the great law of life

that love seeks to unfold. By this natural method, amply provided for in the divine economy of the spiritual kingdom, Marguerite frequently heard from her children, although sometimes unable herself to approach very near them.

The lessons to be learned in spirit life are many and various, and, as in earth life, they are suggested and mastered gradually by the need and unfoldment of the soul. So naturally does the spirit make progress in the spirit world, whose boundary is very near to earth, that it does not take cognizance of any special lapse of time, and though commencing life in the next world at the point where it ceased it in this, and proceeding according to acquired spiritual strength and collateral environments, it moves through the spheres with no thought of time: first, to complete all the unfinished lessons of earth, and this implies a knowledge of all the facts and the various kinds of discipline needed to round out a perfect character, and then to push on toward ultimate perfection. There are special methods of instruction all superior to those of earth, and, though analogous, they cannot, in many respects, be compared to them. Mortals can comprehend a change only by comparison. There are laws and conditions in spirit life that

can be realized only through experience—words utterly fail to elucidate them. All have one thought language, which is a great advantage, though, for a time, their mother tongue, in part, is used. All sufficiently illuminated spirits can read each other's thoughts. Thus it is that with the spirit there is no deceit. All see themselves and others as they really are. Life is one. It is in all worlds the same. Its nature cannot be changed by passing from one world to another, but the spirit (the real man or the real woman) having divested itself of the cumbrous material form, and having now a different environment, the true laws of life can assert themselves to better advantage. The senses, appetites, passions and thoughts become as it were transparent, and natural, spiritual laws are more thoroughly realized and understood. Death is not a mystery, but a natural event in life. And hence spirits readily perceive that it is an element in progress, affording the opportunity for the unfoldment of life into a higher expression. Everywhere there is life, everywhere advancement, everywhere the fulfillment of the higher law of destiny.

There was a period of eight years after Marguerite's entrance into the spirit-world during which time she does not refer to having met or thought

of her former friend and teacher, C. H. Horine. This was not due to his having passed entirely out of her memory, but first because of her perturbed condition and then because of her deeper interest in her children. Her state of mind was so entirely different from what it had been in her school days, when she spent so many pleasant hours in his company, that it tended to repel her from rather than attract her to him. He would not have recognized in the revengeful woman the sweet tempered Marguerite, the ideal of his youthful acquaintance. She knew of his patriotic service in the cause of his country, and a few times, in her more lucid moments, she impressed him with her presence, but her perverse mental and moral condition during this time kept her from tarnishing a friendship that had been to her most sacred. He did not specially need her assistance, but her children, she firmly believed, did; for them she had a mother's strong devotion that overcame all obstacles, real or apparent. It was not until after she had met his spirit mother, in her progress in the higher sphere, that Marguerite expressed any thought or desire about him. His mother's great interest in her, naturally awakened a desire, after she had fully recovered from the passion of re-

venge, to renew the old-time friendship with her son. The time had not come until then.

There is a natural, wisely ordained method in the realm of soul, embracing and providing for every necessary event and activity in social and spiritual evolution, as there is in the physical universe. It may seem perplexing and unthinkable that if spirits know that the dearest objects of their love, who are in deep distress or who need special care, will, in time, recover from all their troubles, and advance to supreme happiness, that Marguerite should have been so anxious about her orphan babes. This anxiety is one of the elementary laws of progress. The mother who clearly foresees that her child, in the full enjoyment of educational privileges, with a naturally bright mind, will, in the course of a certain number of years, by a close application to study, acquire a fair education, does not, on this account, relax her interest in him or fail to urge him on in his school duties, but these hopeful prospects rather increase her zeal and foster her devotion to her child. These varying elements incident to life adhere to conditions in both worlds.

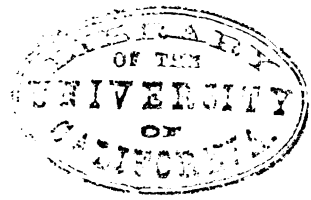
As Marguerite advanced in spirit life, and became acquainted with its different laws and their

applications and effects, she gradually developed a more earnest spirit of investigation. She became anxious to learn of all the friends and members of her family. For some time, until she had overcome the effect of earth's attractions, she did not communicate with her brother and sister, whom she had seen in her vision, upon her first entering spirit life. Through her mother and guardian *Star of Hope*, she often learned of their condition, and through intermediate messengers, she received words of wisdom and cheer. Two sisters and two brothers had preceded her into spirit life, and advanced to far higher spheres. Her mother, who took up the new lessons more readily than herself, was also in advance. A few years after her own transition, she was joined by another sister and two other brothers, and in the year 1875, by her own dear father. Each one had endured and overcome the earth-bound condition, a result growing out of early training and differing soul expressions and character, and had grown into the higher understanding of the spiritual law of progression. All had their family ties as had Marguerite. Part of these dear ones have joined them, and are together as in one band, and others still remain in the form. Those in the earth are religiously in-

clined, but they do not believe that any friends in heaven can communicate with friends on earth. Some are far from the old homestead, but the greater number remain in the neighborhood of the old Kentucky home.

Spirits have no need of the system of counting dates, corresponding to earth's calendar time. Life there is on too grand a scale to be measured by hours, years or centuries! Events and degrees of advancement, as the occasion of entering a higher sphere, or progressing to a higher degree in the circle of each sphere, become points or corresponding dates in the history of each soul, and mark special periods of unfoldment. In referring, for mortals' convenience, to their calendar time, spirits sometimes find much difficulty in fixing exact dates, except through a medium whose sensitive organization, as is the case with a very few, is peculiarly adapted to this specialty, and then such sometimes fail in giving exact dates. Nor is any mental impression ever wholly obliterated. The mind, for reasons which here would consume too much space to explain, cannot always avail itself of its storehouse of treasures, but the jewels are all there, sometimes tarnished, it may be, and incapable of emitting their light. Spirits do not for-

Spirit Life.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get any events. Especially do the ties of affection and relationship adhere in the heart's memory; the incidents inwoven in their subtle tissues are well fixed in the mind, but the time of their occurrence is with more difficulty recalled. This is due to the fact that a date is not an actual event, but simply a point marking an event in time which is regarded as one eternal here.

We have not deemed it necessary to give, in detail, but only in perspective, the higher advantages and truths acquired by Marguerite since her sojourn in spirit life. She extended her investigations and experiments in all directions, conquered many difficulties and acquired vast knowledge, the full account of which cannot be here narrated, nor would it, were it told, be comprehended in the impoverished language of rudimental existence. There are facts and laws of being that the spirit, in its free condition, can understand, but which science, as understood by mortals, has not yet explained, nor is it in all cases able to explain.

At the present time, she inhabits the fifth condition in advance of the earth plane, and in advance of rudimental spirituality and existence, known to mortals as the fifth sphere. To the

spirit, this sphere has a far greater signification. Mortals may receive some idea of it from the grades of educational advancement in their plane, yet so far greater are these spiritual spheres as illustrating soul unfoldments that they may be properly likened to so many separate worlds or exact periods of a lifetime. Yet these spheres comprehend both soul states and environments.

The process of growth, intellectual, moral and spiritual, is not unlike that of earth, but more active and extensive. Spirits free from the material form and advanced in the conditions can penetrate substance, move rapidly through space; and, being more sensitive to vibrations, they have therefore greater mental freedom and activity, are more receptive to the inspirations of higher intelligences, and can progress more rapidly. They comprehend the simplicity of nature, and faithfully follow her teachings. Nature's laws are their Bible, the higher spiritual inspirations their guide, and life the great problem for all time.

Throughout the realm of spirit life, the higher intelligences, through messengers of special harmony and adaptability, known among mortals as mediums, transmit thought to those on lower planes. In this way inspiration comes to all in the

spheres, and thus knowledge is disseminated and culture encouraged. Through this beneficent law of mental telepathy, Marguerite had conversed with her brothers and sisters who had preceded her in the higher realms. After the third sphere had been reached, Marguerite, who was still the guardian of the children of her former friend and tutor, through intermediate messengers, continued to lead them, and, also, to guide the dear ones of her own family and others, who joined her later in the spirit world; and from her present position she is able to communicate in thought with her brothers and sisters far in advance of her. She is now especially laboring to reach those who are dear to her, yet who still are in the earth form, to impart to them such knowledge as will be practically available for growth and a staff on which to lean in the hour of physical dissolution, a source of strength and light at all times, and a certain revelation of life beyond the grave, in short, a knowledge which will serve as the foundation of happiness in this and the next world.

The question might arise in the minds of some, why Marguerite should be especially appointed the guardian of her former tutor's children; why them any more than other little ones, who had

passed to the higher life before their parents. The explanation is found in the relation and magnetic attractions of the souls to and for each other. Naturally one acquainted with and deeply interested in another will be attracted to those having a like interest, and to those whose subtle soul relations are especially sacred, and therefore they will be ready to co-operate with each other in all good work. With purity of purpose this harmonious action produces the highest results. But inherently in the soul there are indestructible and ineffaceable affinities which spiritually are potent throughout the endless spheres. One soul gravitates by this law to another, and in the unity harmony obtains. This law is without variation even in earth, and the fact of human love, marriage and brotherhood, is established upon and fixed by it.

Marguerite's mother was constantly attracted in guardianship to her children, as are all true parents to their own. *Star of Hope*, who had left her children in even more tender years, was constantly reaching out to them in guidance and care. She was cognizant of the harmony existing between her son and Marguerite. From her experiences in spirit life, attained by a deep study and observation of soul law and states of unfoldment and the

soul's attractions, she recognized the affinity of their relation to each other to be one of natural harmony, and she sought to bring about a consummation of this spiritual union. She regarded it as a part of her mission to aid in giving expression and practical issue to this divine principle. As into darkness light is born, or out of evil good comes, so out of all human imperfections and misunderstandings, through a method of divine government, the spirit will fully understand the adjustment and unity of all harmonious elements. Surroundings full of embarrassing features, in time, often facilitate the unfoldment of this divine plan. The path of Marguerite and her early tutor was not always strewn with flowers. Their environments were, in some respects, quite dissimilar and conflicting. Hereditary pride, timidity, the time-honored customs of society, and the various perplexing forces that solemnly intrude their presence when least expected in the court of the heart's affections, prevented the consummation of their early attachment. However, all events foreshadowed the horoscope of their ultimate oneness.

There is an exceedingly fine combination of power and principle in all the program of life fully understood by the spirit world. The elements of

harmony potent in earth life are not destroyed, but they re-assert their quality amid like harmonious conditions in the higher life. The preparation for a more perfect understanding and unity goes on through all eternity, and each soul, like the magnet, draws nearer in its course, until it attracts its own. *Star of Hope* had fully studied these heavenly, penetrating laws existing throughout the universe, and understood their nature and effect. From such high spiritual motives and understanding, she assisted in arranging conditions for spiritual communion, and in bringing about such atmospheres and states of harmony as each would welcome as incident to and outlining a companionship gradually growing through the annals of time into true soul-union.

It is well to explain here that, owing to ignorance and false methods, people most incompatible in nature most frequently associate as companions in mortal life. The true soul-unions or marriages are rare, and only are possible with those of higher spiritual adaptability. Many, indeed, are not really conscious of their mistake until they enter the higher life; so veiled is the mind to this delicate but seemingly omnipotent law. Here, in this world of light where no masks can deceive

or pleasure corrupt, through a more perfect knowledge of natural law, souls are drawn into closer spiritual relations, old marital bonds are severed and the really united move in the way of the angels, who in the material sense neither marry nor are given in marriage. And such affinity or marriage is indeed the perfection often of that superficial union begun or consummated on earth; it is the white rose of eternal love. Spirits witness the demoralizing effect of incompatibility in the married lives of mortals, and, in the interest of the highest morality, of that true progress the radical principles of which lay the only foundation for supreme happiness here or hereafter, seek to point out a divine and universal spiritual law, that should, as early as consistent with the highest interests of all concerned, be embodied in practical form. The time has come when mortals should awaken to the true philosophy of marriage, and stand on the solid rock of truth. That which is interior and spiritual is being brought to the surface each day, and affecting the marriage vows and relations, and through spirit agency the truth is reforming the world by gradual social evolution in which the soul is becoming more and more refined and adapting it to the heavenly and angelic union.

Conscience is not fully born in some until after the change called death. Marguerite did not become fully cognizant of this important law underlying all true domestic happiness until she had been in spirit life a long time and had made a careful study and practice of its principles. Since then she has been interested not only in her own development in regard to this law, but has imparted a knowledge of its benign influence to others on the earth sphere who, after mutual misunderstandings and long separation, have as a consequence renewed their attachments, and by a true soul affinity have won the pearl of great price.

This important question, the leading one in fundamental existence and the solution of which is found in the philosophy of the soul's unfoldment and destiny, the question which is the characteristic feature of social science, though somewhat mooted and unpopular among mortals, for the reason that it is not fully comprehended in all of its natural, delicate, prenatal and home relations and bearings, or because, owing to the erratic conduct of some, marriage is associated with immorality, has been here freely and frankly discussed, hoping that the suggestions made may lead to higher methods, more heavenly purposes and real soul

unions among all. By subjecting the physical to the control of the spiritual nature, marriage becomes indeed the institution of God and the adage that all true marriages are made in heaven becomes no longer a travesty or rhapsody of words. Child birth will be looked upon as a holy event—the birth into earth life of an angel blossom sent from the courts of the Most High, and the home as one of the delightful centers about which all celestial spheres ever revolve. For let it not be forgotten that marriage projects its happy or baleful state beyond the grave—into the endless future and there the divine law of marriage must be recognized and obeyed. Progress among mortals and immortals is established upon the underlying law of this relation and each one's destiny is conditioned and outworked by his present conduct. May the time speedily come when humanity will discharge its duty in this respect, according to the divine principles of the spiritual nature and spiritual universe, and, rejoicing in an innate or unfolded purity, make the marriage state the mirror of heaven's harmony and bliss, and, in company with the angels, gladly and wisely co-operating with them, promote the higher civilization on earth which is the preparation for the grand and perfect life hereafter.

CHAPTER V.

Roll on, O mighty universe, forever more,
And sail like ships of light from shore to shore;
Thy limpid seas bathe worlds on worlds unceasingly;
Thy rhythm sings of heaven unendingly.

One sun is but a taper in the night of space;
From smile to smile we pass—where is thy face?
One planetary system is a gleam of thee;
Where is the end? Unroll thy mystery.

Yet lead us, Father, till we lose all self in Thee
O, lead us till we all shall perfect be.
Still ever lead us till we shine with Thy pure light,
God all in all, and all in glory bright.

Mortals often wonder whether the four seasons which furnish a climatic cycle annually to the inhabitants of the planet earth, exist in the spirit world. Seasons of planetary conditions, of sunshine and shade, alternate in all material and spiritually corresponding worlds alike, but they differ in the latter from those of the former in that they are purely psychic effluxes—that is, the peculiar atmospheric condition that surrounds a spirit, or perhaps a spiritual sphere, responds and corresponds

invariably to the interior spiritual state of the individual soul or family of souls. In the spheres, external and internal conditions harmonize, the soul being the center of the ratio of cause and effect, and making, not creating, shaping rather than producing all environments which encompass it. Thus, the spheres and the inhabitants of them, allowing somewhat for degrees of variation in each sphere and each spirit in the sphere, are harmoniously blended, a unity in combination that outflows from the soul forming the law and designing the ordination of all reflections of the soul. As in the earth plane all atmospheres follow and correspond to the perihelion and aphelion of the earth, the solar orb being the center and cause of all terrestrial conditions that blend into and with the hem and circumference of the sun's aura or photosphere, thus bringing about the variation in seasons and the stages of vegetable and organic life development, so, but in a yet more subtle and refining manner and corresponding spiritually to this material condition, the soul emits a personal aura or photosphere, which affects corresponding ethers and produces among them the actual reflections of the soul's life and thought; and, as when looking in a mirror you see the image of whatever is

reflected but first inflected, so environments mirror in celestial ethers only what the soul throws into or upon them. Thus the spirit world among the higher and exalted intelligences in the spiritual harmonial spheres, is called "Summerland," the fact being literally true that the soul and the sphere of the soul correspond in quality or state, *Summer* being the state of the soul or souls in any given sphere beyond the third degree that encircles the earth plane, the concomitant environment or *land* being the affected ethers and becoming the *Snmmerland.* Ethers are ductile and so pliant that they uniformly follow the soul's attractions and spheres, and these ethers themselves refined and refining by a process of law, ever are assimilated by souls in the manner we have described. The soul, by its own states, may center about it or attract the atmospheres of earth and live in these material ethers that reflect its thought images and states, or, it may ascend into higher fixed spheres where one delightful, serene, uniform condition of summer prevails. These states and spheres are within the reach of all. And the bowers wherein grow the flowers, trees, and spread the fields, hills and streams, all aglow with the soul's reflected light,—they too belong to the sphere which

the pure soul inhabits and, by a spiritual law, the counterpart of the material law, they furnish the conditions for the soul's interior harmonies and needs. We would have none think that the soul creates these environments—they are as eternal, in one sense, though but relative to the soul, as the soul itself, though but reflective of the soul's states and unfoldments—they belong to the spheres and degree of the spheres which the spirit inhabits, as might be said the present earth, its environments of land, water, air, and all that there is in them belong to mortal man, but they are on a grander, more ethereal scale, yet tangible, fixed, real! And as the spirit unfolds, these glorious scenes come as visions of the reflected soul state, and you have but to aspire for and merit these Eden bowers, these real gardens of life, the soul being the central wand of power or the causal oasis, and at once the desert ether unfolds the beauteous rose of the soul's attractions. For the Infinite Intelligence has thus provided here in the planetary spiritual spheres as on the planet earth for the endless unfoldment of the spirit, by luring it, in the love sense, from grandeur to grandeur until the apocalypse of the soul's apotheosis is attained. And the eternal pilgrimage is through a Summerland graded in beauty, to

be sure, ever growing more inviting, entrancing, joyous, ever appealing more perfectly and harmoniously to the soul's elevation and attractions, ever unfolding new splendors, as the soul becomes more divine, until the time arrives or the condition is reached when the soul cares only for the Father and that which is His will, thus becoming fixed in all good and truth, where there is and can be no infringement of law or violence or a fall or descent from the deific and blessed state. Eden everywhere perfect within and without, the serpent of materiality, the tree of knowledge and the two-edged sword, the symbols of sensuous being, becoming allegorical of the final conquest and victory.

So that all worlds, and all souls in those worlds, according to this principle which we have elucidated, are analogous. Differently constituted and unfolded souls attract a corresponding condition of light and darkness, the interior flame being dull or bright, the emanations or auras thereof being also tinged or luminous, and these conditions produce sorrow and unrest or peace and harmony. But these states are relative and only mark degrees. There are souls so constituted, not having attained the degree of experience necessary to afford the spiritual luminosity, that were all the

joy and beauty of their natural sphere revealed to them, they should still dwell in the conditions of darkness and sorrow. In their undeveloped state they can find no pleasure in the purer elements of life, nor can they realize the enjoyment of those who, through spiritual culture, find joy in performing the humblest and most exacting work and duties. In the spiritual world, when through travail and discipline the unfolded intuitions are awakened and the higher motives are quickened into activity, then the spirit by the effect of its superior surroundings is led on to the realms of greater advancement.

The seasons, then, in spirit world are ever in harmony, as we have shown, with the soul's highest conception and realization of darkness and light, sorrow and joy. Scientifically and exactly speaking, there are no atmospheres of either extreme such as surround the earth and which are governed by physical, astronomical changes.

The spirit-world as the abode of disembodied spirits is not far from the earth's atmosphere, yet at such a distance as to preclude the effect of earth's climatic changes, as experienced by mortals. Spirits may dwell in the boundless ethers, yet attract to themselves opposite conditions—one may find

only glory, another only sorrow, just as with mortals in the earth's atmosphere.

The different atmospheric conditions, then, as understood by spirits, are the effect of conditions and causes existing in the soul. Exalted spirits find pleasure in the discharge of their duty under all circumstances, however undesirable their spheric surroundings may seem to them while toiling for higher ones, and the warmth generated by the magnetic forces of an active, spiritual nature envelops them in an aura of genial sunshine. Those spirits who are disposed to remain in ignorance of these broader conceptions of duty and life and thus obscure their own nature by reacting the wrong or morbidly dwelling on the gloom of the past or some present magnified disappointment, draw around themselves or reflect a darkened condition, the discordant counterpart of their own thoughts, just as did Marguerite as a spirit during her earth-bound life. She experienced darkness and chilliness in all nature, and, as she came in contact with the various principles of life to which she did not conform, she felt a contrasting effect.

The different celestial spheres that are comprehended broadly by the phrase, spirit world, throughout all space and in all solar systems, are

constantly in motion, as is the earth, each one obeying the general law that governs the solar systems. Spirits experience all the magnetic and electric attractions that are imparted by and that surround each sphere, in the general order of universal attraction or vibration, forming a law of gravitation that sustains them and holds them to their sphere, and makes them a unit with material spheres on the planets, as mortals are held to their own plane by the same law; but as they become more spiritualized they are able to advance to other galaxies and planets, and, through understanding of cosmic law and their adaptability to finer ethers and elementary affinities, they can obtain a more thorough knowledge of the planetary systems and the life that thrives on each one of them. The science thus possessed through patient study and broader experience in the realms of universal soul-life and affinities, and the mental vision they receive of the vastness of the universe, showing the unlimited resources of the Infinite Being, places them upon a higher plane for the solution of the great problem of life.

The inhabitants of the spirit world, but only those who have advanced to the eleventh condition in celestial life, can visit the different planets

and float forth on magnetic seas or highways into the higher realms of refined elements. This power can be attained only as they become learned in all the laws pertaining to each planet and their spheres. Through a knowledge of spiritual but natural laws spirits can gather facts concerning the planetary systems and their inhabitants.

The surrounding celestial or ethereal belts that mark the divisions of the spheres in the spirit world are more refined as they relate to finer ethers and environ the spheres of the higher intelligences—that is, they grow more uniformly bright as they move in finer ethers and spirit auras, in short, as they recede from each planet. There are planets in the universe where, by the interblending and interpenetration of material and spiritual ethers, spirits mingle with the inhabitants on the physical plane as freely as with those of their own sphere, and where such inharmonies as are experienced by mortals on the planet earth never exist. There, inter-communion with the spirit world is readily carried on, free from all the conflicting and discordant elements that produce unfavorable conditions for communication with spirits and mortals of the planet earth.

Only those who have advanced to the eleventh

condition in celestial life, as we have said, visit the different planets. These spirits, angelic in wisdom, seldom return to earth but they communicate through intermediary messengers.

Centuries sometimes pass before the spirits divested of mortality and the crude, inherent states and ethers of earth life and environments, are able to advance to this high condition, during which time the friends whom they left on earth have entered spirit life, and passing through the different grades of progression, have either joined them in their special realm, or have grown to be within range of communication.

The spirit spheres, with their exhilarating atmospheres and their different degrees of magnetic and electric forces, move around their particular solar center in each galaxy, as the earth and the planets move around the center of their own solar attraction, and always in conjunction with them. As their atmosphere grows more refined, this rotation is more uniform and spirit life partly as a consequence becomes a season of perpetual summer, a feature corresponding to soul states and auras.

The planets throughout all solar systems are permeated by two great forces, the positive and

the negative, which affect and embrace all the attractive and repellent modifications.

Most of these planets are inhabited by intelligent beings having and obeying these two different and inherent qualities of life, each kingdom of nature, and all contained therein, the mineral, vegetable and animal creation, being affinitized in like manner. Life as embodied and expressed on the planet earth has corresponding creations; modified to suit local planetary conditions, the same is so on all planets and in all the solar systems. The planets farthest from their solar center experience, in a less degree, the various powerful perturbations that produce in the life-forms disease, vice and sorrow, which uniformly multiply in and fasten to the worlds in closer proximity to their magnetic or solar centers. All such by their proximity naturally attract the grosser and less refined elements. These innumerable worlds, many having the finer forms of vegetable, animal and spirit life, are peopled with souls who ever follow the inspirations of the angels, until yet higher spiritual conditions are reached. These worlds possess wonderful unfoldments of life, too glorious in their significance and evolution for the comprehension of even those who, in the spirit world, are far in advance of the

wisest on earth; and yet these heights of spiritual unfoldments can be attained by all souls by gradual, patient, faithful effort.

Throughout all time do great and fruitful changes incessantly proceed out of all life, everywhere elevating the thought of the spirit, ennobling the character, and giving a fullness of spiritual enjoyment, unknown to any who have not experienced it through these evolutionary transformations. Herein consists the happiness of heaven.

In spirit life night is unknown, except as spirits attract to and about them dark conditions, as the counterpart of spiritual states, through vacillating and impure thoughts. These conditions, as those who reflect them, grow refined through intellectual and spiritual unfoldment. The soul becoming luminiferous, the darkness which it reflected and the conditions which it attracted become changed and the aura and ethers partake of the light of the soul.

To the inhabitants of the spiritual world, substance is not an obstacle in the way of progress or unfoldments. Spirit can penetrate, permeate and mould it as ethers to the power and purpose of thought and life.

Rest is found, as in earth life, in quiet and repose at needful and given periods.

The various languages used by mortals, as we have elsewhere stated, continue in a measure, as the medium for thought transference by spirits in spirit life. The members of different nations give expression to their ideas through the vernacular used by them when in the form, but in a symbolical way not appreciated nor understood by mortals, until they grow into a far more spiritual atmosphere and condition, where soul thought, divested of the crudities of material symbolism, the highest mode of thought expression, is the only language employed.

There is an established method, akin to mundane international law, but freer and more natural, an interchange established on spiritual principles, by which representative souls from the various spheres of the planets meet in a parliament of universal brotherhood for grand spiritual achievements, to compare, discuss, and learn of the laws and systems of government which exist throughout the cosmic spirit spheres. This congress grows out of the necessity for providing means of growth in and understanding of the unity and operations of uniform universal law, and which aid all, especially pioneer spirits, in their onward march. For here it is learned by practical dem-

onstrations that one universal law of progress obtains among all planetary spheres.

Mortals have personal peculiarities that cannot be overcome or utilized spiritually immediately upon entering spirit life, but by means of existing laws everywhere uniform in degree and quality to which they learn to conform, they gradually gain a victory over all obstacles.

Earth languages are unified, idealized and perfected by spirit agency by the potent but subtle inspirations of thought from the higher spheres of intelligences—a work of love that will eventually effect a universal language or system of communication, one of the greatest boons to both worlds in the further progress and civilization of the human races.

Mortals imagine that the spirit world is located far away from earth, that it is in some remote place, because astronomical science has not been able to peer into its depths or expose it to view through physical or telescopic agencies. This is a false idea. The spirit world is not far away, but enfolds the earth and moves in the same orbit through space as does the earth, attracting to and conveying with it its own peculiar elements and atmosphere. And so with all the spiritual kingdoms en-

folding the different planets throughout the universe. Earth and the spiritual world move in conjunction with each other, and through the same general course, yet each keeps within its own limited radius and circle. This grand spirit kingdom, objectively speaking, is a combination of elements peculiar in their adaptability to their inhabitants, as we have shown, and far superior in their intrinsic, refined character to earth. These kingdoms revolve with their own planet to which they affine, the spiritual spheres in each case having a beauty, harmony and light corresponding to the unfolded genius, spirituality and purity of its inhabitants. Throughout this spiritual zone that environs each planet, there are found all the various appliances needed for the comfort and effectiveness of the life of the spirit. Not only are there rivers, lakes, landscapes, cascades, mountains, ravines and valleys, flowers, fruit trees, animals and birds, all of surpassing beauty, but there are places fitted up with special care for study, recreation and enjoyment, known among mortals as art museums, parks, gardens, music halls, theaters, cathedrals, and all are used for the higher spiritual purpose of unfoldment or education. The beautiful and the true of soul, throughout the spheres, find here ade-

quate expression in all lines of thought. Nature puts on her garment of refinement and leads with gentle hand the earnest spirit, seeking higher attainments, through her various avenues.

A telepathetic system of the most perfect character exists throughout the spirit world. Its batteries are located in the mind of each intelligence communicating, and thought is transmitted and answered correctly and as rapidly and freely as mortals can transfer themselves in thought to any distant part of the earth. It is free to all who have acquired the proper strength, science and quality of intellectual force to use it.

The spirit world is the world of cause; all the important inventions of earth have their origin here.

There are no monopolies in this land of love and light; all souls and work are co-operative. The only real plutocrats are those who have acquired a wealth of manhood and womanhood through virtuous efforts. Those who come into this land of equal rights, loaded with the ill-gotten gain of earth, are poor indeed. Like miserable paupers, they wander around in the desolate waste of the lowest sphere, and may not, for centuries, ascend to the higher. Verily, "it is easier for a camel to

pass through the eye of a needle than for a rich man to enter into the kingdom of God." Riches, when generously and thoughtfully used, are a great blessing to mankind; but the acquisition of great wealth by the few, to the detriment of the masses, is the prolific cause of most of the poverty and wickedness on earth. Spirits understand this, and are seeking to bring about a better condition of things by opening up and quickening the springs of fraternal love. Those who would be perfect in the spiritual sense, must give of their abundance to the poor, and must give wisely and from an unselfish motive. Idleness and prodigality must not be encouraged, but the opportunity for existence must be given to all equally. All should be free to acquire the necessaries and comforts of life, that they may the more surely lay up treasure in heaven. This is the voice of the angel world to mortals. Everywhere in spirit life exists, but only in a degree in the lower spheres, a spirit of equality and harmony. It is a democracy based on natural and acquired equal rights. The highest wisdom rules. The soul that sees and hears and speaks, makes character transparent and gives a lucidity and unity to the expression of thought. Deception and hypocrisy are written in the atmos-

phere of each one who practices them, and evil imprints its negative on the aura that environs and emanates from the spirit.

Spirits not only understand the chemical nature of the earth's substance, the astronomical effect of one planet on another and on each soul, but they can fathom and unveil the more intricate character of the relations of trivial things, penetrate the law of greater things, broadly discerning the principle of cause and effect among all entities, both physical and mental. This is an eternal quality of spirit, but must be unfolded. The most minute particle of every element and essence, material and spiritual, has its proper place and purpose in the divine economy, and is an essential ingredient in every progressive movement, preposterous as this may seem, and a factor in the government of the universe. From the humblest and most obscure, as well as from the most prominent and universal entity, may be derived lessons of wisdom. Spirits avail themselves of and profit by their knowledge of the many diversified modes of the principles of psychic and life unfoldments. They take into account all the conflicting influences in life, and by a knowledge acquired of the purpose of these inharmonies, they thus, by applying that

knowledge to the life, rapidly develop character rounded out in all harmonious activities.

In the elementary conditions the spirit, after entering spirit life, does not visit nor communicate with distant planets. It is not until the eleventh condition of advancement on any planet has been reached that any spirit can pass beyond the confines of its own planetary atmosphere and mingle with those who inhabit the spiritual realm of another planet. The farther the distance from the central or solar orb, as the spiritual spheres recede inwardly from the positive effects of the photosphere of that particular sun and escape from its material luminiferous power, the more the involuted soul unfolds its veils by expression and shines by a light all its own,—and we here speak of the spiritual spheres in contrast to like spheres among mortals on the planets,—like Ezekiel's wheel, the more delicate becomes the interior states and the more spiritual and refined the soul, acquiring by such etherealization of the spirit form and spiritualization of the soul, the ability to make these wonderful journeys through the celestial spheres of all planetary worlds.

Spheres are uniformly one among all planets, we do not mean in parallel circles, but in degrees,

conditions and qualities; numbers one, two, three and so on, of the planet earth, uniformly blending and corresponding to like degrees and spheres of all the planetary bodies. For God is one, soul is one, essence and principles are one, law, process, modes, spheres are correspondingly one in this order of ratios throughout all solar and planetary systems. Thus science and religion as modes of expression of the Divine Will are one in all souls. Now, as spirits advance, the various scenes in these zones or belts that circle the spheres become more celestial, the ethers more refined and congenial. All life in the ascendant scale of harmony has a deeper and finer adaptability to the Divine Will. It inbreathes and outbreathes a diviner and more musical expression. This appeals so forcibly to the imagination and is so vague to the average mentality that the principle is not easily grasped or elucidated. The total environments blend with the thought life of the soul. Throughout the spheres all life comes under the general influence and order of the Greatest Teacher and a gradually unfolding rhythm of expression outworks into the divine oneness. As souls advance they find a subtle essence, uniform in all life, and they discern a grand purpose which hitherto they had overlooked or denied or which

had been veiled from them. Design ramifies and pulsates among the life essences and in the soul, and outworks a beautiful outline and order among all ethers. The law of progress unfolds more grandly and apparently to their view as they rise in the heavenly ascent, the potency of an all-pervading attraction and harmony grows more irresistible and commanding and as they proceed onward through the finer ethers and the most luminous spheres, the interior glory assumes a magnitude and splendor truly God-like, and they feel and float into thought currents that irresistibly draw them to the one Infinite Divine Principle of all life which we call God.

When spirits refer to their spheres in spirit-world, it is not that they wish to convey the impression that they are in form like the earth, a globe. Yet spirit-land is as substantial to those who live in it as is the earth to its inhabitants. The proportions and adaptations which are spiritual counterparts of the earth are the same, and, as far as surrounding stellar immensity and continental outline are concerned. But spheres must be given a spiritual reading or definition. The spirit-world is bounded on all sides by aërial seas that have the appearance of immense bodies of water, and all above is sky.

The planets which appear to mortals as stars, are larger and more brilliant to those inhabiting spirit-life, because of their spiritual discernment, and their quickened intellectual perceptions, awakened and developed through the freedom of spirit and the power of penetration. These aërial waters, formed from rivulets as on the continents of earth, flow onward like a broad belt, with ceaseless rhythm through space, on to the different planets, ever mingling with other planetary seas, and on to infinity. Over their rippling, sparkling vibrations spirits are conveyed through their spheres and the different atmospheric conditions of all spheres and planets. Will is the motor power.

The natural and highest impulse of mortals is to unfold the spiritual part, but such impulse is most often undermined, subverted or abused by habits formed in infancy and adolescence, and through various agencies growing out of environment. The inner impulse is ever good, but the outer influence very often predominates and masters. By the elementary surroundings the outer material form is moulded, and so to material conditions the spirit adapts itself in the conduct of its expression until a time of change and victory comes. Yet with man, after physical maturity has been reached, the

physical being can be rounded out into symmetrical beauty by the application of beneficent experiences and principles to the uses and practices of life, as is done on another plane in the spirit world, but by a similar will force. Those who have lived a life of degradation, who have been false to the principles of spiritual harmony, must remain in like inharmonious environments, until they awaken to or cultivate the purer impulses of the soul. Once fully awakened to the higher principles of life, there can be no more faltering or receding.

Slowly the soul becomes established; step by step it ascends perfect evolution and spirituality. The ethereal surroundings in spirit-life tend to uplift and impel the spirit to higher conditions of good and light. Environments with soul states interact. Mortals who can be made, through some kind nature or favorable circumstance, to see or walk in the true way, while still of earth, and be led to act in true accord with their highest conscience, can, in a great measure, redeem the past and thus, upon entering spirit-life, they can advance more rapidly than could they have done had they remained in their low condition and entered spirit-life with a character marred or tinged with the baser and baleful influences of earth-life environ-

ments. All life is at heart good, is a true inspiration of the Divine, and must sometime claim its own. Though ages may pass, each soul retains the germ that will eventually lead it to some harmonious sphere. Good will win the soul, because Divine Love is its essence. As the law of gravity tends to bring material objects to the center of attraction, the inspirations of the Almighty persistently and inevitably draw every life to the bosom of infinite love.

In spirit-life, as in the earth-world, there are locations whose spiritual atmosphere is so dense that the light cannot permeate it. It shines all around from angelic intelligences, seeking admittance, but the light inflows only when the evolutionary forces within the soul that creates the darkness prepares the way for it. These atmospheric conditions intervene between the earth atmosphere and the spiritual and form a veritable sheol. Inspiration as breathed forth by the higher intelligences carries with it an aura of light that ever surrounds these spirits, whose light dispels darkness. Gross natures emit an aura of darkness that repels the light. The aura of light glows from within the soul and belongs to the soul and serves to lead all spirits freed from the body into the at-

mosphere of the higher spiritual spheres, while those who enter the spirit world or who already inhabit it and who are surrounded by darkness remain in the intervening space between the earth and the spheres of graduated light. Thus it is that the two extremes of character, with the infinite states between them, exist in spirit-life.

In spirit-life the different localities and spheres are given names unlike those of the earth sphere, each having a meaning that indicates or symbolizes the grade or the nature and advancement of those occupying them. Spirits, also, assume spiritual names that represent the nature and ambition of their thought and aim; no two possess precisely the same qualities, though a similarity may exist, differing as human faces differ, and therefore they assume special titles or emblems to indicate special traits of character, and a purpose and scope radically or slightly diverse.

The important events that occur in earth life are never obliterated from the memory, veiled they may be, but never eradicated. They have legitimate and ineffaceable effects, and hence they exercise an important power on the character and life. The spirit, divested of mortality, more clearly perceives and deeply realizes the influence of

former mental and moral activity in moulding character and shaping the soul's destiny. The action of the will in dealing with and determining the various events of earth-life of whatever nature, is in spirit life more fully understood in all its bearing on the future happiness and environment of the spirit. If its decisions have been just and generous, they brighten and intensify its state and enjoyment, and, if selfish and narrow, they retard the spirit's progress, but the gain, in either event, is the progress that can be achieved by overcoming evil by good.

Freedom to mingle in each other's society depends in the spiritual spheres upon harmonious natures, in the interblending of soul auras. The good can ever go to the degraded, but the degraded cannot soar as such to spheres of light. Progressive spirits, while aspiring to greater achievements and grander destiny, find enjoyment in outworking the plan or the aim of life as it regularly presents itself, conceding to others who are less favored the divine right to command all the facilities necessary for their highest development. This may, to mortals, seem strange or as gotten at the cost or the humiliation of personal pride, the sacrifice of private opinion, or selfish ambition, but to spirits who

have conquered self and thus gained the real or first victory, conquest ever after becomes easy along any and all lines. Thus they triumphantly plant their banner of love on the successive battle-fields of the slain by the power of love. To be progressive implies broad charity and a love unfoldment that exalts and purifies the soul. The divine law of progress ever inspires the spirit to adoration of the Divine. This disinterested benevolence, this appreciation of the undeveloped good and the veiled divinity in others, this willing sacrifice of self for the true apotheosis, brings an elevating influence to spirits who, ministering to the spiritual needs of those whose higher nature is debased by self find, contentment and promotion in all good works. These same principles of advancement, so universal throughout the spirit world, apply with equal force to the development of the soul's higher capacity while yet on earth. To aid mortals through such avenues as exist to comprehend them in their fullness, and early apply them to the life, is the ennobling mission of exalted spirits who preach the gospel of progress to both worlds.

CHAPTER VI.

All life, all soul, obey a central power,
  One wisdom guides the universe;
Pure love sustains the circling laws each hour,
  There never was a primal curse!

The soul has gateways leading to the skies,
  Through which all inspirations flow,
And ever in those mystic skies there lies
  The remedy for every woe.

All life must realize the dark and light,
  Must bud and bloom in space and time,
Push ever upward through the deepest night,
  And dower heaven with fruit divine,

When, lo! the soul shall recognize its own,
  And live within the perfect spheres,
Shall dwell in peace in an eternal home,
  Where God shall wipe away all tears.

In the early part of the narrative mention was made of the earth-bound condition of Marguerite. Some spirits remain earth-bound for a number of years, for causes similar to those that influenced her. They may or may not seek to gain various

experiences which they failed to receive while in earth-life, though ordinarily they profit even in this condition and in this respect, but some return for this very purpose or rather remain in the earth's atmosphere solely because of the necessity of gaining such experiences.

In accordance with spiritual law, founded in the beneficence of nature, spirits who have, through some imperfection of the physical organism or other causes, been denied the unfoldment that earth-life was designed to give, or who in their life development, owing to mental and organic imperfections, have not been able to treasure up their earth-experiences sufficiently to utilize them in attaining the higher lessons of spirit-life, return and seek an embodied soul with whom they can sympathize and harmonize, one capable of assisting them in unfolding their dormant energies, and should the one selected meanwhile become a disembodied spirit, they attach themselves to another of similar organism and character, and so on, following each through his or her earth-life, until they have gained the necessary knowledge for which they sought such soul companionship. Some of these spirits are so dull of comprehension, so gradual in their spiritual growth, that it requires

a long time for them to reach a condition where they are able to take up and understand the higher lessons and laws of spirit-life. Sometimes spirits are for many years, even for generations and often centuries, bound to earth through imperfections of various kinds, but, in time, all such are and will be led by sympathizing teachers into the light of love and a higher understanding of their own being.

To be earth-bound is not the normal condition of spirits whose earth-life has been one of symmetrical development. With Marguerite a grand aim was outwrought by it. In her case it was both a choice and necessity. Spirits of fine mould and broad culture often return to earth to better the conditions of others, but while engaged in this missionary work, by an inevitable law of life, they are, also, themselves benefited. They who give, likewise receive. The disuse of an organ or faculty enfeebles its power. The refusal to exercise a gift invites its temporary forfeiture. For "he that hath, to him shall be given, and he that hath not, from him shall be taken even that which he hath," is true when spiritually interpreted.

The spirit is not perfect on entering spirit-life, nor does it, in any case, have the infallibility

usually attributed to it, by the uninformed, simply because it has been released from its mortal habitation. The knowledge of an intelligent, pure-minded man or woman is superior in spirit-life to that of one of the same culture in mortal life, for the reason that, being on a higher plane and free from the limitations of mortality, the spirit can more accurately discern causes, and, hence, with greater certainty can perceive future results and thus qualify their life thereby; but some law, at the time unknown to the spirit, may intervene, and lead the soul into grander and still more beneficent achievements. "Whether there be prophecies, they shall fail," is true of all utterances that are not based on spiritual science. Spirits, especially those on the lower planes, are limited in their knowledge of causes and the operations of divine law, and some know considerably less than the highly intelligent people on earth. But this is due to the fact that they knew less when in the mortal form. By what law of nature, let it be asked, could they, through the mere act of their transition, suddenly become possessed of superior knowledge? There are no miracles in the universe, nor its spirit worlds, nothing supernatural; all things are natural and obey divine laws. To hold

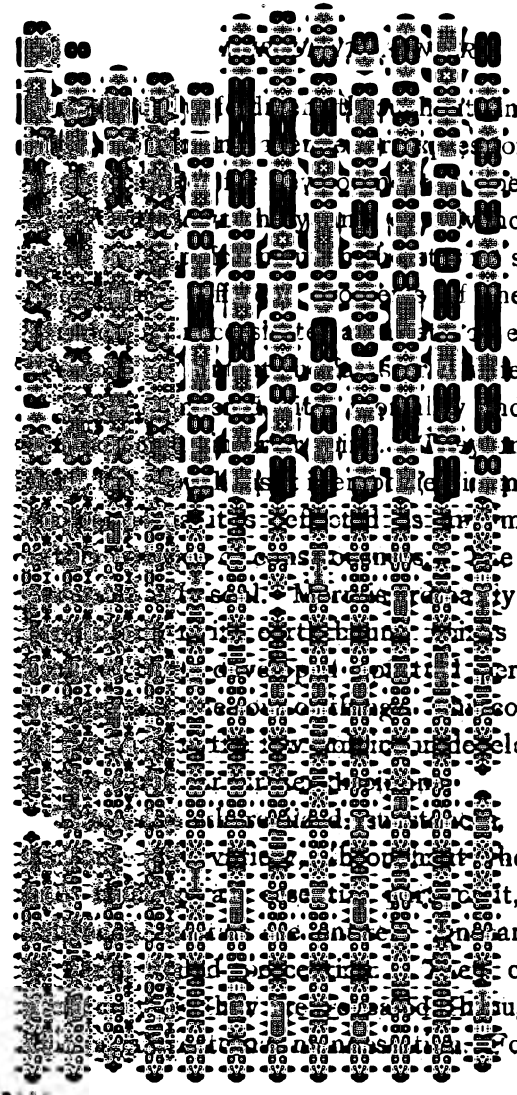
and keep an undeveloped spirit earth-bound as a means of preparation for a higher condition, is one of nature's inevitable yet beneficent laws. Spirits, however, are not thus held and drawn to earth to act as fortune tellers to mortals through media. The realities of spirit-life, so far as its sphere and relative spheres are concerned, may be accurately communicated by any spirit, as these are facts of which it can take immediate cognizance. When there is any discrepancy between the statements of spirits of different or even the same spheres, it is easily accounted for on the ground that they communicate from different points of observation. Two correspondents writing from the United States to London, one from Chicago, the other from San Francisco, might each write quite different but equally truthful accounts of a great Fair, giving the correct topography of the country and describing the climate of the city in which the Fair was located. Each flavors the letter with the spirit and character of his personality. There is great variety of points of observation in the spirit-world. Highly advanced intelligences who comprehend a wide range of causes, may, and often do, predict with certainty the future, for years, even centuries in advance. From these come the high inspira-

tions which proceed originally from the source of all knowledge, through the graduated medial avenues. These are the higher ministering spirits to mortals. Only the Infinite One is infallible, but truth may be perceived absolutely by all.

Little children, who pass out of the material form with a limited amount of earth's experience are generally attracted to the parental home, and through their mingling with the other members of the family as time advances, they secure the necessary unfoldment, the spiritual growth along the line of that expression that would have been theirs had they remained in the mortal form. To some, it may seem unnatural for little children and those yet in the bloom of youth, to be summoned from the mortal state, but, if such will remember that "heaven," as they conceive of it, is not far removed from earth, and that the higher spirit birth is as natural as the birth into the earth-life, they will readily understand that death is but the awakening into real life; and thus they may be able to comprehend the early summons, and know that it is brought about directly by the angel of love, whatever may have severed the vital cord and released the spirit; for let it be known by pseudo science and religion that death is the issue of life

in the interest of humanity, by wisdom inscrutable. What is more beautiful to behold than little children in heaven? These heart treasures, born into the higher life are yet in the innocency of childhood. True, they must gather their quota of the experiences of earth-life, but they are ever under wise guidance, and unfold in accordance with spiritual law. In purity of spirit, freed from contact with the false standards and grosser elements of earth, they, in that degree of freedom, are able to see and walk in the true and the better way. And who can measure the good these little ones unconsciously bring to those with whom they invisibly associate on earth? As little children make the spirit-world a paradise, so they bring comfort and joy to mortals. As they are indispensable to the happiness of mortals on earth, so heaven would not be perfect without them. All the different expressions of life found on earth and known to mortals, are essential to the spiritual spheres; the law of God in material and spiritual spheres comprehends equal justice to the soul in all of its expressions.

The entire universe is filled with life. Nothing is lost. Matter is moulded by the incarnated spirit and changes form as the soul unfolds itself. There



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there are colors invisible and sounds inaudible to mortal mind above and below the scale which scientists, by means of most delicately constructed instruments, have shown to exist. They are known, also, by their effects, yet they do not appeal to the senses, though clairvoyant eyes and clairaudient ears sense them. They become actual only to those capable of discerning them. An idea is a concept of the image of a thought fashioned by the spirit in the mind, whether sensate or spiritual. It inheres in the spirit which gives to it, through the different faculties, ideal expression in created forms. Ideas, though purely of spiritual origin and intangible, are fully realized and expressed when they become factors in human conduct, when they are incorporated in the inventions, conduct and laws of mankind, imparting an influence for good or evil in shaping the destiny of men and nations. It is true that there are some things in nature, notably spiritual realities, so exceedingly fine and ethereal in essence that they can be comprehended, and to immature minds known, only as they are embodied in or developed through the forms of matter.

A spirit whose power of perception or whose spiritual sense was not sufficiently unfolded in

the mortal form to prepare it for the higher studies of life, its facts and principles, needs on an entrance to spirit life to remain in the earth's atmosphere, and so is firmly held there by the law of its own attraction, until it obtains the necessary development and discipline which earth experiences alone can give. For only through such unfoldment can it obtain the incipient spiritual perception and knowledge which are fundamental to higher unfoldment in the spiritual realms. It is for this reason that a desire to live on earth as long as possible has been so deeply implanted in the human heart, even when there is absolute knowledge of the more glorious expressions of life that come through transition. Soul, or spirit, having the attributes of the Infinite, is possessed of a wondrous amount of resources and a variety of power that eternity cannot exhaust. Few mortals attain a full knowledge of the disciplinary character of their sphere while on the earth side of life. Often nature's laws are violated before any high degree of mental and spiritual development is attained. Meanwhile the spirit, through the disintegration of the mortal elements, takes its flight. After a period of waiting, having learned the principles of life, it returns to the earth,

and through attractions gathers a knowledge that might have been earlier learned. All spirits do not return at once or immediately after leaving the form to earth's inhabitants. The inhabitants of the spiritual spheres so outnumber those of the mortal plane that many must wait a suitable opportunity until they can find expression in harmonious adaptations, through which they can return and successfully fulfill this part of their destiny. There are numberless grades of spirituality and spheres* of progress, but spirits must first attain a full knowledge and experience of their own given sphere, be it ever so rudimental, before they can pass to and through the higher, and ascend in spiritual life and knowledge.

Throughout the universe there is the material and the spiritual expression in all things, even in the vegetable and mineral kingdoms. By cultivating the spiritual or the essential part, one may become exalted and spiritually individualized, even while inhabiting the material form, thus obtaining an intuitive or acquired insight into spiritual science, unknown to the purely materialistic thinker.

* The word sphere is used in this narrative to designate location, but it implies mental and spiritual condition, and these may exist in any locality; it is not infrequently used by some writers expressly to indicate these physical conditions.

In every degree or grade of advancement in human life, both in the material and spiritual world, the principles or laws, though manifold in their office and application, are the same, being expressed with more or less intensity and variety according to individual spiritual development; the environment, as the soul progresses from each grade of evolution, having served its purpose, is outgrown and is lost in the sweep of time; but the experiences gained, the character formed, inheres in the soul, giving it a higher spiritual capacity and endowment. Life in the spheres continues to unfold and bear fruit in accordance with the same law that defines and governs its existence in the mortal form. Nature as law and purpose is manifest in the spiritual spheres just as really as in the material world, and while the changes are greater, the vision is clearer, and all principles are understood on a more harmonious scale, yet the soul never escapes its God. For this reason it is not possible for those imbued with a selfish, degraded nature to continue long in that condition. Those who, when in the earth-form,, were engaged in some special line of labor that deeply absorbed them, realize that, while they retain on the spirit side of life a certain interest therein, yet they can-

not long have a voice or take part in material matters, though they still delight to mingle with earth friends and in earth scenes of interest. For a time in such intermingling they are as sanguine as of old, expressing pleasure or disappointment, as if they really inhabited the form, and were active participants; nor can they be persuaded or forced to abandon their course, until through an evolutionary work, they are impelled to change their minds.

Sometimes these excarnate spirits exercise their persuasive power for good, sometimes for evil, owing to their degree of development. It is not generally known and yet it is true that individuals are often influenced to do some good act, contrary to their natural inclinations, and when, after reflecting, they seem to have excelled themselves in meritorious conduct, they attribute it to a sudden outburst of a latent, generous impulse, though in reality they acted on the suggestion of some good disembodied spirit. On the other hand, some persons of highly sensitive, receptive minds, but of weak will power, otherwise of good character, frequently find themselves doing what their moral sense condemns as wrong, and these act on the suggestion of some impure earth-bound spirits who

find pleasure only in earth-experiences, and a certain kind of delight in the misdemeanor of mortals.

This law holds good also in the lower spiritual spheres, especially with religious natures that were strongly creed-bound on earth. Some of the more unprogressive minds retain their false religious views for years after entering spirit-life. The different creeds on earth have their representatives and illustrations in spirit-life among spirits, who sometimes communicate their old beliefs to mortals, announcing them as truth, and only after high spiritual development learning that "the letter killeth but the spirit giveth life." In time, each soul finds the good there is in the other's creed. All, indeed, learn in time to abandon the false which they ignorantly but often honestly advocated, and as they advance into the divine light they learn to love only the truth and to build upon the broad and eternal foundation—the thought of the Infinite Love.

When an undeveloped, earth-bound spirit exercises a dominant influence over one of perverse mind, one "who is drawn away of his own lust and enticed," such influence is, indeed, baneful in a high degree; but it does not relieve the tempted one from responsibility. Evil must be resisted

only by overcoming it with good. The true and the false are ever presenting themselves to the developing mind for acceptance; man must exercise the will and give the soul its imperious power. Aided by the higher inspirations of truth, his victory is not uncertain, but assured and permanent.

As in earth so in spirit life, there are different organizations and societies for the diffusion of knowledge. Comparatively few become administering spirits to mortals, and not until they have reached a degree of mental culture and spirituality that fit them for the work of instructors in their own sphere. These spirits are not always attracted in their guidance to their own relatives and friends, but often to individuals whom they did not know in the form. There are laws of attraction in the spirit-life that affine souls and that extend beyond the circle of immediate friends, yet are closely correlated to those that relate to communion with kindred and friends, and ties of consanguinity. Such higher spiritual ties, foreign as they may seem to those of a family, for instance, are sometimes the only available means through which spirits may reach their relatives and those dear to them on earth. The attraction leads to an affinity which forms a oneness of soul where the characters

blend in harmony as do certain elements in nature. Thus they find their own through others whom they can the more easily approach. There is a responsive and correlative soul for each and all absolutely; they realize their adaptability as they grow into spiritual harmony, sometimes on earth, more commonly in spirit life, as they then more fully understand the law of unity that attracts its own in guardianship and love.

This law of spiritual attraction is and must be at the basis of all true social reform.

Marriage in spirit-life is a duality of soul, and is a profound and sacred blending of mutual reason, understanding and affection. The two as one are harmoniously united. True soul companions may differ in genius, but naturally they are beautiful and essential contrasts, not duplicates. One offsets and supplements the other at a center of equilibrium, making a contrast of two parts that form the whole. True union is always spiritual and intellectual, never carnal. Marriage, as entered into upon the material plane, is unknown in spirit-life. "In spirit-life they neither marry nor are given in marriage, but are as the angels in heaven." Love is the law essential to soul and is the source of promotion throughout the universe. It is potent

in each atom and element. Yet it is misunderstood and but faintly put into practice by mortals. Soul-union is of the good, true, noble and divine, and never fails ultimately to effect a heavenly peace.

In the spiritual kingdom there are institutions for the diffusion of light as imparted through lessons and communications from the intelligences of the higher spheres. At their suggestion and under their guidance, spirits of harmony unite and form bands to visit special localities in earth-life and perfect good results. Throughout the different spheres, inspiration or knowledge is imparted through the avenue or law of magnetic and electric currents. Through this same law, highly intellectual spirits become guides; they do not always return to earth's elements in spirit, but through the transmission of thought by intervening messengers, they become guides to those known as mediums, both on the material and spirit-side of life. Through this great law of spiritual science, the two worlds harmoniously interblend in the acquisition and diffusion of knowledge.

There are various laws and conditions governing spirit communication with mortals. It is natural for those who have just passed beyond the veil of mortality to desire to return to the old conditions

and friends, even when realizing the beauty and pleasure of their surroundings. In the newness of life they experience an awakening interest in those left behind, and a desire to impart to them a knowledge of their condition and joy. There is a continual yearning, until through some kind, administering spirit, they are led back to the scenes of earth. Not all spirits understand the transmission of thought. Only those who have reached a high degree of spiritual expansion and receptivity are competent to act as administering guides. They have entirely overcome earth's elements, and are ordained by virtue of their qualifications to hold such office. The administering spirits act as intermediates and carry communications from sphere to sphere until they reach their destination on earth, where the messages are transmitted through kindly efforts of guiding spirit influence. It is not possible for all spirits to return to earth and communicate individually. In such cases, when there is a desire of inter-communion on the part of mortals, some messenger of light is present and bears the thought of the individual to the mind of the spirit, and in the same way, bears the answer back, inconceivably more perfectly, rapidly and directly than the telegraphic

system of earth conveys a message, because the thought is penetrative, and is transmitted as quickly as it is expressed in the individual mind.

Spirits have their stated times for study, devotion and rest as do mortals, yet always in compliance with the laws of harmony.

Among all the various forms of life there are no two whose characters are precisely alike; there may be a similarity, but in some phase and quality they differ and have different attractions. There is perfect adaptability in all callings. Some select one line of thought and, by a development in that direction, attract a higher inspiration through which a higher expression of work and a grander achievement are given. In the different callings in the material world, there is the natural genius, whose stroke, word or movement is like unto nature. Others, however, are not so ingenious, their hands are not so dextrous, they cannot adapt themselves to any special line, owing to imperfect qualifications. Yet all can accomplish something. A few are evenly balanced and may succeed in almost any undertaking. With the majority there is some one thing, even though it may not rank among the higher forms of thought, in which each can attain perfection, if, fortunately, he ascertain

what this specialty is, and receive through training in early youth, when the mind is susceptible to educational influences, the primary impetus. Many do not awaken to a true knowledge of their true involution, on which is based their true evolution, until they pass out of the form. These, as has been shown, return to earth to gather experience. Those somewhat advanced, when sufficiently receptive, can unfold their dormant powers on the spirit side of life.

The universe presents conditions which, if mortals fully understood them, they could so mould as to obviate contention and failure. Progressive spirits make this principle one of the first studies after entering spirit life; therefore the spiritual spheres, as we have elsewhere taught, are in true accord, even in extreme conditions, with the spirit. The right and the wrong way lie, respectively, in the light and in the darkness. Life ever unfolds, and beneficent changes are effected only through eternal, immutable laws. Throughout the universe these uniform principles or laws securing regular and harmonious conditions, are enforced with a unity of purpose and diversity of unfoldment that makes life not only a continuous, glorious reality, but receptive of the Divine.

From what has been said in regard to the desire of undeveloped spirits to learn through those yet in the earth-form, and of the kind treatment rendered to human beings by the more advanced spirits, the duty of mortals to the earth-bound may be readily inferred. The golden rule is of universal application. It touches all grades and all worlds. Mortals should remember that their responsibility extends beyond the visible horizon. You are "compassed about with a great cloud of witnesses." The unseen are more than the seen. Christ preached to the spirits in prison. All should gladly follow his example, all should have a kindly feeling towards the weak, whether embodied or disembodied. While firmly overcoming evil influences from all sources, each one should earnestly desire the advancement of his fellowman in all conditions of life, and in all worlds; then none will be troubled with "evil spirits." The so-called evil spirits may be undeveloped, but they embody the grand possibilities of eternal life; the duty of each one is to love such and help them onward.

As the law of evolution continues to effect beneficent changes in the states of the soul, civilization in the material world will advance, and with the unfoldment of the soul will come increased prosperi ty and happiness among mankind.

A great spiritual awakening awaits the world of mortals. When this millennium fully dawns, spirits in the form will recognize in spirit messengers from the higher spheres their kindred, they will realize that all are the children of the same Heavenly Father, and they will welcome the fruitful changes of progress which they suggest and encourage as fundamental to universal human fellowship and felicity.

Great strides have been made during the last two centuries, nay, during the last two or three decades, and still greater progress will unfold in the coming century. Then will Ezekiel's prophecy be fulfilled, and the mechanism of the inner wheels be revealed. There will be a generous shaking up of all the dry bones, and Spiritualism will rise enthroned, imperial and absolute in truth. Theology, sociology, medicine, law, science and government will all respond to the voice of the spirit. Symbolically speaking, bone shall come to bone, and all shall be clothed with the sinews and flesh of the undying soul. From the four winds shall come the breath of life. Every nation will contribute its quota of love and genius to the new order of humanity. Universal brotherhood will be the world's spiritual badge. And in "the open val-

ley where once were many dry bones," the temple of the living God, redeemed by the Spirit, shall arise where full-grown men and women, "an exceeding great army," shall worship the Eternal One in spirit and in truth. The gates of the spirit world are ajar, the angels flood the outer atmosphere with their effulgent light, and the river of love flows out to every wilderness and desert until the rose of Sharon shall bloom and peace fill the world forever and ever.

Mortals may wish to know the view which the advanced spirits take of the Bible, the Atonement and the Resurrection, and hence we subjoin their teaching, more especially for the perusal and edification of those who may not have considered these questions in the light of spiritual science.

Spirits do not interpret the Bible as many mortals do. The Bible is a book containing many valuable precepts and much inspiration, but it was written by human beings and in an age when intelligence was not on as high a plane as it is in modern times, and hence there is incorporated in it many errors of an ignorant and superstitious nation. It should be interpreted spiritually, not materially or literally, and as other books. No one should allow himself to become a slave to the

teachings of any book. It is necessary to exercise the reason, illuminated by the highest inspiration, on all subjects. It is the highest faculty, and by its supreme authority the Bible or any part of it is decided to be or not to be the word of God. Much evil has resulted by interpreting the Bible too literally, and by holding as sacred and obligatory the sentiments which it contains, irrespective of their truth, and which a higher philosophy has rejected. The world cannot advance in shackles. The spiritual world is anxious that the truth only shall be held as sacred, and it is the truth that maketh free. The spirit world regards Jesus as a great inspirational teacher, and not divine other than as all men are divine. Buddha and Confucius were also great moral teachers; each became a savior to his followers. Jesus lifted mankind to a higher spiritual plane and brought "life and immortality to light." He lived his doctrine, and this made him a good and great example. Jesus prayed to his Father in heaven, and was in constant communication with the angels, as were also his apostles, and the prophets of the old dispensation. The Bible has been subjected to many revisions, to keep it in touch with the progress of the age, which is a lamentable mistake. Let it be correctly tran-

scribed but not altered. Spirits value the Bible for only the good that it contains, not for the errors.

As to the atonement, it is natural for barbarous, semi-civilized people to try to escape the penalty of their sins by seeking to attribute them to others; and hence, when a vicarious atonement was offered in the "plan of salvation" by theologians, it found ready acceptance, even among people of high civilization. The idea that Christ had suffered in their stead, was a relief to conscience-stricken sinners. It was an Old Testament idea that sacrifices, or the shedding of blood, was necessary for the remission of sins, and some passages in the New Testament favor this theory. Isaiah arose to a higher inspiration, however, and denounced burnt and blood offerings, substituting in their stead the doctrine of reason, good works and a pure life. But, notwithstanding the high inspiration of some of the Hebrew prophets, the ancient temples of the Jews would, in modern times, be regarded as slaughter houses.

Christianity was, in its ceremonials, an advance on such barbarous customs and worship, especially in doing away with the frequent shedding of the blood of bulls and goats and substituting the sac-

rifice of Jesus on the cross once for all. It was morally worse, however, in that it substituted an innocent human being for the guilty. If Christ is, as some claim, God, the very Creator, it does not help the matter any but makes it worse, as his innocence is in that case absolute. That the just should suffer for the unjust is immoral, and this immorality is the foundation of the theological doctrine of the atonement. The fact is, Jesus suffered and died as a martyr; he went about doing good, healing the sick, teaching spiritual doctrines. He was an ardent reformer, and the Jews, fearing lest he would establish an earthly kingdom, precipitated his martyrdom. They could not comprehend the spiritual kingdom he was trying to establish, and they put him to death. He taught the true doctrine of the atonement by his practical life, a sublime unity of the finite with the Infinite soul in love. Atonement (at-one-ment), stripped of its technical, theological meaning implies reconciliation to God; and as God is love, justice and truth, the true atonement (if mankind need use such a technical term) consists in bringing one's self into harmony with truth, justice and divine love. This can only be done by living a pure life —one of good works. The old theological doctrine

of the atonement, that men can sin, no matter how much or how long, and have their sins all washed out by the blood of Christ, is a most pernicious doctrine, as it simply offers a premium on and license for sin. The doctrine is contrary to reason, and to all that is revealed in the laws of the natural and the spirit-world. Each one must suffer the natural penalty of his wrong-doing, and be judged in the court of his own conscience. As transgressors, the violators of natural and spiritual law realize their sin and experience the discomfiture and evil arising therefrom. They may, by making amends as far as possible for an injury done another, by seeking a regeneration of their own natures, and a heavenly inspiration to sustain them and guide them to higher living, effect the only and real atonement possible for sin. It is the Christ in each heart who makes this atonement, that saves the soul from sin.

As to the resurrection, it must be said that Paul had a true inspiration when he taught, "There is a spiritual and there is a natural body." At the dissolution of the natural, or physical body, the spiritual body is formed. This is the true and only resurrection, so far as the form of the spirit is concerned. The elements in the mortal body return

to dust. They enter into other bodies and continue for all time, and thus they serve the purpose of physical growth in vegetable and animal life. At the event called death, the spirit "arises into newness of life." The angel world is present in every death-chamber to aid the spirit in its effort to throw off the cumbrous material covering that holds it to earth. Clairvoyants have in many cases seen the spiritual body arise in its beauteous fashion out of its perishing house of clay. The spiritual body is not, at once, strong enough to give expression to that which is within. When the spirit becomes weary from long suffering in the physical form, rest and quiet are sought, and from the natural elements of the spiritual atmosphere, strength and a new force to life are given. Many times, spirits freed from the body cannot, at once, use the spiritual organism and converse with those around them. They are taught by those of advanced spheres, the same as a child of mortality is taught to walk and talk, and gradually they acquire freedom of spirit and expression. How beautiful is the resurrection of the spirit! How loathsome and horrible the idea of the resurrection of the mortal remains! The latter doctrine is scientifically absurd and has no place in science, nor is

it recognized by spirit intelligences. As spiritual ideas prevail more and more on earth, these crude ideas of the carnal mind will vanish. Let science reign and superstition and ignorance perish in their own grave-clothes. The spirit has no need of the old material covering which it has outgrown, being renewed by the Divine Parent who giveth it a freer habitation, one not made with hands eternal in the heavens, never unclothed but ever clothed upon in the endless cycles of eternity.

CHAPTER VII.

Scorn not a gift, however rare it be;
God gave it and He loveth thee;
He knew what each should do to grow the tree
Of life for time, eternity.

The sibyl forming words into a rhyme,
Or seer who sees what sense cannot,
Each vestal virgin who in trance divine
Gives utterance to spirit thought,—

All these serve man and God in duty's path;
The medium is the instrument
Who voiceth truth and good that spirit hath
Inspired, and God in heaven sent.

Attend the shrine where angels hover near,
Accept their inspirations pure,
Listen to thought of teacher, savior, seer—
For truth alone can live, endure.

Among the different human callings and adaptations to natural lines of thought in life, each soul having its own peculiar surroundings and elements of attraction, there are those whose aura and constitutional qualities characterize them as mediums.

The aura, this subtle, invisible fluid, radiates from all bodies and all things, from persons and animals, from planets, stars, and all forms of life, and designates to the psychometrist the hidden thought, nature and aim of each. It is the sign or symbol of the interior nature, visible in materiality only to clairvoyant mortals, but readily perceived by spirits. The term medium has a wide signification and is applied to persons of various degrees and unfoldment of medial power. A medium is one who is exceedingly sensitive or impressionable, and naturally passive or capable of becoming so at will. He need not necessarily be positive nor extremely negative or receptive, but he must be more than ordinarily receptive and sensitive by nature. And yet he may also, when occasion demands, be decidedly positive. The best basic organism for mediumship, all other qualities being equal, is one of great vitality where the magnetic and electrical forces are harmoniously fused and divided. Such are extremely sensitive, naturally or unusually receptive to influences, or capable of becoming so at will, reasonable and patient, ordinarily positive and with a large reserve of latent will force. With these necessary and fundamental qualifications, the greater the intellect and the

finer the culture and the purer the spirituality the greater the mediumship or the office thereof, especially when of the inspirational phase.

All spiritual phenomena are natural, that is, they belong to the order of the universe. There are occurrences that are effected by invisible agencies, spiritual in their source, though phenomenal in character, through a harmony of being and a uniformity of spirit. These phenomena are a part of life and as natural as the law of gravitation and physical vibration. Mediums possess a varied and graduated amount of mental qualifications. All are not saints or philosophers. All have medial qualities. With most of them these qualities or forces lie dormant for want of unfoldment. When maturity of earth-life is reached, there is sometimes an awakening of the spiritual perceptions, and a consciousness of medial power, but such mediums cannot easily be developed into any particular phase. There are laws which regulate medial gifts and unfoldment.

There are two general phases; the first is the intellectual or inspirational, the other is the physical or phenomenal. Some psychic organisms possess an adaptation to either or to both. The latter is characterized by an equilibrium of the spiritual

and physical forces, while the former prevails among those in whom a highly sensitive, sympathetic mentality predominates. Both classes of mediums, when fully developed, are readily susceptible to spiritual influences.

Mediumship is of divine appointment and has existed through all ages, and not being understood, has been generally ridiculed and rejected. Only the elect or spiritually awakened have accepted it.

There is a deep, silent conviction among the more intelligent, honest thinkers that a great truth underlies the sublime doctrines of Spiritualism, but they are patiently waiting for time and evolution to crown their manhood with sufficient moral courage to seek the truth for its sake.

It is not possible to enter into a minute mention of the elements and qualifications possessed by those of medial power. There are many subtle laws and conditions which permeate spiritual manifestations of which material science takes no cognizance, nor does it know or care to know of them. True, they transcend its scope, but since they are within the realm of spiritual science, they can be gotten at if the scientist would wish to know them. Spirits understand them and make them available in the diversified work of mediumship.

Each individual carries about him or her an influence or aura, which is analagous in quality to the spirit, having its cause or center in the soul, and by which he or she is attracted to places or purposes; and hence through this subtle agency existing throughout the universe of spiritual beings, progress is made in all humanitarian spiritual work. In medial development magnetic and electric forces are generated and manipulated through the law of vibration by spirits, and in the production of spiritual and phenomenal manifestations. As chemists analyze the different elements and compounds in the material world, so spirits are able to detect and refine the atmospheric waves, known in solution as hydrogen, oxygen and the like, and through the nerve force of the medium, manipulate and utilize them as the chemist forms new compounds from various affinitizing elements in his laboratory. As the photographer subjects the negative to chemical solution to bring out the image, so spirits subject their work to sensitive and receptive conditions, and hence, sometimes, darkness is used. Darkness in such cases is as necessary to the success of the work of the spirit chemist, as is the darkened chamber in the camera or the laboratory essential to the production of a picture.

The various forms or manifestations of electricity as understood in the material world, become more refined and ethereal in their nature as they extend into the spiritual realm.

Now spirit return, including its diversified manifestations, is as much a part of the infinite purpose as are the different systems of laws and processes throughout the material universe. As new unfoldments in material, social and spiritual evolution constantly arise, the law of spirit intercommunication gradually reveals itself, and, as naturally as an effect legitimately and certainly follows a cause, intercommunication becomes more general and accepted. Ultimately, it will be universally acknowledged and the divine mission of spirit messengers understood.

Mediums are of such peculiarly sensitive nature that they become psychological and in a sense mesmeric subjects to the spirit, and, for the time, realize as much the life of others as they do their own individual experience. When available as perfect subjects they are constantly kept in a negative condition, because of the frequent control of their organism by spirits. Therefore, they often silently suffer the mental and physical happenings of those into whose atmosphere they enter.

Thoughts to them are realizations. With mediums the spiritual sight, hearing, feeling and sensibility become refined and spiritualized, as they continually unfold, especially as they study and practice the laws pertaining to their own powers and nature. Thoughts and desires, whether of a kindly or wounding nature, projected through space by spirits or mortals, cause a vibration through the atmosphere, extending in the direction intended, and affects the truly sensitive nature in the way designed.

Spirits, in coming into communication with their friends on earth through some sensitive subjects, manipulate the atmospheric forces so that they will vibrate and play in harmony with the spiritual elements and forces of the medium, and through this combined condition and the auric solution they affect their messages. They produce the thought by playing upon the different organs of the brain. This pertains to the mental phase alone, and exhausts the vital force and drains the mental aura to a greater degree than were the individual undergoing some long and tedious study. This is significant of the inspirational phase.

The trance condition which we classify under the mental, is, of itself, a distinct phase. The spirit

control throws an influence of rest or sleep over the medium's spirit, and takes possession of the organism, giving voice to identical character and often changing the facial expression. This condition is affected by the spirit control, the medium becoming the subject of physical influence.

The conditions and forces necessary to physical manifestation are more intricate than those of the other phases. They comprise the manipulation and combining of various forces in nature. The successful work is accomplished by an application of the principles of both material and spiritual science. There are a number of phases pertaining to physical mediumship, yet, in their order of change, each one requires a different quality of elements. The materializing phase has within itself three different classes of manifestation, the independent, the personation, and the etherealization. All are equally exhaustive of the medium's vital force. In independent materialization, the medium's spirit is suspended for a time, while the life action of the physical organism is kept up or sustained by the magnetic currents, manipulated by the controlling spirit. Independent materialization comprises the extraction of portions of all the elements and principles within and surround-

ing the sensitive subject, but within a limited radius or degree of the auric essence, together with the magnetic and electric forces and other necessary elements gathered from the circle. All such is utilized for the one grand purpose. This process results in the temporary forming of the body through which the spirit manifesting may give utterance to thought and even similarity of form and feature for identification. The forces or elements are extracted from the circle and centered through the medium. The temporary form must necessarily partake not only of the composite characteristics of the form of the members of the circle and medium, but likewise have, in a sense, the semblance of voice, more especially of the medium who serves as the battery. So closely and sensitively harmonized and outwrought are the conditions of this phase that the intrusion of a foreign thought will ruffle and mar the expression, changing almost instantaneously the countenance and outward vision of form; and at such times should the electric chain of the circle be broken or any disturbance arise, the elements that were used to form the temporary body then immediately separate and return to their source, back to each center and medium by the chemical law of attraction.

Mediums are subjects of the spiritual world in all phases. They cannot command any form of manifestation. Now the spirit, in order to give material form and manifestation, must employ the elements known to earth spheres and weave from them the material garment. The spirit thus for comparison moulds the form to resemble it; the medium, being the sensitive or polar center, must necessarily become a party to the phenomenon. Great harm is sometimes done by ignorant, distrustful investigators in creating disturbance during a seance for materialization. This phase is difficult to produce, and often unsatisfactory, chiefly because not understood. The medial qualities essential to the phase of independent materialization are in the nerve-fluids of the body and can be generated by proper elements and forces known to spiritual science. Under these conditions, with surroundings of harmony and uniformity of thought, materialization can be wonderfully demonstrated. The spirit, during the interval of manifesting, can be easily disturbed by a thought that may vibrate through the air to the spirit thus engaged and in an instant retard and dispel all expression, if not impair and dissolve the form, for spirit is sensitive and easily repelled by conditions of inharmony.

The nerve force or fluid gathered from the medium is a part of the physical organism, but borrowed by the operating guides, and must be returned to sustain the spirit in its office while embodied. If left to the controlling spirit, a reflex or reaction through natural laws will never prove injurious to either the medium or the sitters, whereas a sudden disturbance (such as seizing the form or otherwise destroying conditions of harmony), returns the forces and elements so suddenly that they tend to stun and paralyze the nerve tissues, sometimes causing long illness and suffering. Investigators should bear this fact ever in mind.

The second phase of materialization is that known as personation or transfiguration. This is the weaker phase. The medium for such phenomena is possessed of that peculiar electrical combination which spirits can easily control and thus by such control change the form, the facial expression and the voice of the instrument to represent the spirit presented, and can do this as easily as mortals can mould a ball of clay at will. The spirit identity of the medium is subject to a condition of rest and sleep, the same as in an independent materialization. The spirit immortal then takes possession of the organism, assuming individual identity,

sometimes as it is in its home in spirit life, but more often and for recognition of the friends of earth, as it was when in the form. This phase should be as satisfactory as independent materialization, but it is not so regarded. The border-lines are so closely interblended that there is scarcely any distinction. Oftentimes a medium possessing materializing qualities, is used by spirits who find it necessary, either from lack of nerve-force or the proper elements of harmony in their subject through which to combine the conditions required for the building of the form, in personation to represent the spirit. Great care should be taken in stating these facts to the investigator, so as to avoid general misunderstanding and contention. Honest mediums often suffer in reputation because, since personation is not understood by the members of the circle, or is not explained to them by the medium or some one qualified to speak, they detect the personality of the medium, and at once regard the manifestation as a fraudulent materialization.

The first impulse of the skeptical mind in investigating the phenomena of materialization, is to suddenly seize the form, which can easily be done under the ordinary conditions of a mixed audience.

Where there is harmony of purpose and confidence

among the sitters, with proper atmospheric conditions, the spirit can be materialized and dematerialized at will, even while within the grasp of mortal hands, but when such experiment is to be tried there should be previous arrangement and understanding to this effect between the investigator and the guide, so that no harm may follow the experiment. When two or more forms appear simultaneously in the presence of the medium and the sitters, there is, in each case, a personality unmistakable, but in such a combination and distribution there is a division of the vital forces, and therefore, to affect such a multiple of forms, great harmony should prevail, as the requirements of the law of concentration for such additions are greater than for a single materialization, and consequently more taxing to the sensitive.

Etherealization is the third and finest phase of materialization. It consists of the concentration of the most spiritualized elements into the vapor form; back of it are combined electrical forces sufficient to illuminate the shadow. In this phase, the voice can be assimulated only through the vocal organs of the medium and guide. The elements required are unlike those of independent materialization, being formed more from the elec-

trical forces of the personal atmosphere, centered in the medium and brought into compass and action by the magnetic currents as gathered from the stars. In each instance, the medium serves as the battery or magnet.

In all these phases of spirit manifestation, the condition of darkness is, in a degree, required. Comment and adverse criticism often arise from this fact, but if mortals will but think, they will perceive that all growth is generated in the dark, all life is subjected to darkness in the matrix. Darkness is negative, and the generative processes of nature are, at certain and earlier stages, more easily established, unfolded and perfected under such conditions. In the negative state of darkness the magnetic and electric forces are even, while under the influence of light and heat, the vibrations of these forces are more positive and irregular and the elements used for such phenomena more readily exhausted. The same principles invariably apply to the spiritual universe in all activities as to the material kingdom.

There are many phases pertaining to physical phenomena as demonstrated through spirit power. Similarly but specially organized individuals have an aura that favors these manifestations, all of

which are produced under and through the differentiated condition of darkness. Any manifestation of the material form or character comes under the head of physical phenomena. The process or modus operandi for their production is in concentrating the forces in some special form in obedience to law, and further, by forming a battery by the joining of hands of the sitters in a partial or complete circle. The nerve and auric forces are drawn from the members of the circle and focused in the sensitive, whence proceed the outward expressions which must necessarily, so far as quality and character are concerned, partake of the predominant characteristics of the circle. If any of the sitters be of a gross and rough nature, the physical manifestations will be of the same character, while, if the members who convene are of an earnest mind and have an honest purpose, only desirous for spiritual truth, the vibrations of force will accord with their mental state and be even, quiet and harmonious, and hence the results of the spirit in manifestations will be of the same nature.

In our teaching we have tried to be brief, and hence it is not necessary to elaborate more extensively upon the subject of conditions and forces required for spiritual manifestation.

In the production of all kinds of physical phenomena the laws and principles are the same as in materialization. Some mediums are entranced during the giving of such phenomena, but rarely is this done outside of materialization.

The independent slate-writing phase comes naturally under the head of physical phenomena, but is involved in more intricate laws and conditions, because both mental and physical forces are used, and are used independently of the will of the medium. The writing is usually, but not necessarily, obtained under the adverse physical surrounding of light. It is not possible to explain in full all the processes and laws pertaining to this phase, as science in the material world has no recognition or understanding of them. Slate-writing mediums possess and furnish the quota of nerve force necessary for the manipulation of the pencil by the spirit, or, as is sometimes the case, the reproduction on slates of the photographic reflection of the thought impressed on the brain of the medium. In the independent slate-writing phase, the medium must possess a large amount of physical, magnetic and electric energy, which is extracted, combined and independently used by the spirit in obedience to spiritual laws pertaining to the science

of penetration. Darkness in a degree is needed, as is noticed, when the pencil is placed between two slates. When a pencil is used, it is manipulated by spirit forces through material and spiritual laws, the forces being concentrated at a center or point within the compass of the writing, in most cases the medium not being cognizant of the thought transmitted.

Through other mediums who are differently constituted, or who sometimes, when conditions are imperfect, cannot receive the writing, as we have shown, it is necessary to impress the mind of the medium with the theme or thought, before it can be transmitted by means of the pencil to the slate. In neither case does the medium do the writing. Should the forces become exhausted, as is usually the case in long communications, before the thought is expressed, the thought may be imperfectly expressed, because the writing had to be hurried. The numerous laws that have a bearing on this one phase cause great diversity of form and character in the writing, and make it difficult to separate and define each variation or shade of difference even in one message. This phase is most delicate in its operation. Its conditions are most easily destroyed; and hence it is most difficult to obtain,

because of its intricate spiritual laws and medial requirements. The vibrations are so fine that a contrary thought can mar or destroy them. Yet it is the phase that is so convincing to the skeptic because of its outward and free demonstration, thus enabling the investigator to fully test its genuine character openly. All spirits do not understand this branch of spiritual science, and cannot comply with the law of direct communication through this particular phase, and hence most often the operating spirit writes the message from dictation of the spirit communicating.

There is a natural law for the communication of thought of which spirits, in their free condition and atmosphere, avail themselves, understanding and using it as naturally as do the children of earth, who, through a law of mental association, learn to give outward expression to their thought which appeals to the mind through the senses. Spirits, free of the material form, readily enter into soul-thought and understanding. They converse by thought transference, and in returning, in order to communicate with their friends on earth, they sometimes find difficulty in again taking up the symbols or language of mortals. More especially difficult is it when a long time has intervened or

elapsed before they are called upon to do so. They find it difficult to give identical expression. As mortals grow in understanding, they change their thought and expressions of their thought; so also do spirits, as they pass on to the higher grades of individuality and spheres of light, making it difficult to again resume the habits of earth-life. There are also other difficulties that occasion this variance and retrogression. There are occasions when the communications are carried down through messengers to the guide of the medium, and hence there must necessarily be, in part, a similarity of expression common to all, or even an interblending into one form, as in the mixing of several colors there is a seeming semblance of each without exactness.

Sometimes there is free and independent expression, but more often the form of the thought partakes of the medium or sitter or both, because the forces used in the translation of the thought are drawn from either or both; and, besides, there is a condition of harmony of thought which, like blended waters, affects the reflected image of thought. To produce direct, unblemished communication, there should be a pure spiritual atmosphere and an earnest desire for the truth. The investigator should

first be honest with himself and with the medium. Mediums are sensitive. They are subjects through whom all influences can, in a sense, communicate. Such thought or results as you seek you will receive, as like attracts like. Some spirits who, when in the body, delighted to take part in deception, often delight in so returning, thus deceiving the skeptic who is self-conceited and arrogant, for all have not outgrown their former environments and character, and by opening the way with thoughts of dishonesty and infidelity or immorality, these spirits step in and take part, more especially among those where the medium or such an one's special phase of mediumship is undeveloped, or the guiding influences or controls are not permanently established.

The next phases in order are clairvoyance and clairaudience, and psychometry. Often the first two, and occasionally the latter accompany the physical phase. They are gifts or qualities that belong to every organism, and though latent, can, in special cases, be developed to some and often to a full extent. They are more practical and serviceable to some than to others, but are prominent in all the higher phases of mediumship. With some, each one is a distinct phase, that is, one is

developed clairvoyantly or along the other lines. The spirit operating on such subjects manipulates the different faculties of the mind and organs of the brain simultaneously, making the spiritual sense more clear, either in respect to sight, hearing or touch, with some it being a conscious and with others an unconscious condition.

In psychometry, the spiritual sense and vision become so sensitive that the medium, by coming in contact with individuals or objects, can read their history, by the various vibrations or aura surrounding each, for causes may be traced from their effects. In further explanation of this one phase it can be said that as one condition brings about a result, so does that result, in time, cause some other condition to follow. In each case, the effect of a preceding cause becomes the cause of a subsequent effect, thus forming lines and links in history that reveal their secrets to the touch of the highly sensitive psychometrist. Spirits are, also, able to trace these conditions from the aura or emanations of things closely connected and affinitized. All relative circumstances loom up before them, as do also the events in the lives of those who are closely associated with them. Each aura having, in some way, an individual reflection, nothing is lost and

life is an open, transparent book. Spirits can always give to mortals all that is perfectly clear to them, but as there is a limit to material expression, also to the capacity of human faculties, for this reason communications are often given in symbols. Psychometry interprets the action and force of life. It is a spiritual science of soul-force, peculiar to and complete in itself. Its estimates or measurements are based on soul perceptions which are quickened or awakened as they are brought into the magnetic aura of persons and objects.

The conditions leading to or affecting spirit communication, in all phases where mediumship of course is involved, are that of harmony and uniformity of purpose. Spirits, while more sensitive than mortals, yet cannot, of themselves, perceive beyond the boundary of their own sphere. Good thoughts and lofty aspirations aid and strengthen the spirit, but gross thoughts and evil purposes are baleful, and tend to dispel direct, unblemished communications between the two worlds.

The different laws pertaining to the concentration of the spiritual and material forces, though uniform, are, in each case, adapted and applied to the organism of the medium, and the different phases through which phenomena are demonstrated.

The operating spirit or guide is able to define the application of these laws or dictate their use in this respect by studying the genius underlying each particular case.

The use of music at seances is for the purpose of forming a serene, unalloyed condition of mental harmony that assists in perfecting the highest spiritual results.

Intuition, like perception or consciousness, is direct or immediate knowledge of the soul and independent of any reasoning process. It is the opposite of tuition. It is direct and divine inspiration.

The impressional phase of mediumship is as much a gift of mediumship as the inspirational, similar in character, though less marked, spirit impressions being received suddenly and without formal thought. Spirits often impress mortals at night, by dreams, because when in the more positive, wakeful state there is a lack of receptivity, through which condition they cannot reach them effectually. This phase is not always reliable, as much depends upon the physical condition of those upon whose mind the spirit would impress its thought.

It is not necessary for an individual to believe in spiritual phenomena to receive spirit communications or other manifestations of spirit power.

If the person be medial and there is a strong determination on his part to be positive, the nervous system then becomes secretive, and withholds that peculiar aura, or electrical fluid which is continually thrown off, and which is necessary to the forming of material conditions for spiritual results, and so closes absolutely for the time the avenues to spirit power. This accounts for many failures of those seeking spirit demonstrations. Magnetism is one of the agents employed by spirits to accomplish the outward expression of whatever character, and mortals have the power of withholding this, since by exerting the will power for or against, the magnetism is generated or suppressed by a process conveying with it a characteristic force, rendering communication impossible.

There are fixed laws through which all spiritual phenomena occur. These laws are uniform and common to all the different spheres and planets in the universe. By the same law that Moses, Samuel and Jesus held converse with the saints, communications are had to-day with those who have passed beyond the scenes of earth. There is a continual interblending of the two worlds, that is not apparent to the uninitiated mortal. Those who seek the truth fearlessly reap their reward;

their own ambition and thoughts governing the result for the good. Those who seek not for truth nor care for light, have also their reward, the reward of the sluggard, of him who hid his talent in the earth. You can draw or repel the dear ones. Blood ties, social caste, wealth, count for nothing. Where there are pure designs, none but pure spirits or those seeking purity will be attracted. To the pure the Divine is revealed. As you aspire, so will you receive and grow spiritually. Whenever or wherever a false communication is received, there will invariably be found false conditions, sometimes created by false intentions in the sitters or a mercenary spirit in the medium.

All mediumship has the one and the same origin, and is a gift as natural and real as that of music and is as essential to soul in outworking human destiny as is life itself or the brain of man. It unfolds in quality and diversity with each generation. Co-operative societies from the spirit side of life are constantly exerting an influence over those of earth who possess psychic power, that they may develop the qualities necessary to the unfoldment of mediumship. The spiritual world has need of more mediums, true laborers in the service of humanity. The harvest is ready. Their

assistant or co-operative societies are constantly in search for such, and there are those whose office it is to select, and form bands for the guidance of individuals of even the slightest degree of medial power.

Mediumship is more easily, more generally developed in youth; then, the qualities can be more easily moulded into their characteristic and ordained phases. There have been, however, some noted cases of mediumship developed late in life. In many homes, unknown to the world, there are those of medial power who are constantly being utilized by the spirits, in the private home-circle, for the good of humanity. This silent influence is so far-reaching in its results, growing stronger each day, that the time will yet come when it will not be an uncommon thing to clearly see and converse with friends from the spirit side of life. May each and every one help to hasten that glorious time.

Gradually prejudice and opposition are being removed from the minds of mortals, and from those of like character in spirit life, who, through early teaching and a false faith, refuse to accept of the truth. The unfoldment of thought in the spiritual spheres is in touch and harmony with that of

earth sphere, and as both become enlightened, the spiritual growth of the denizens of both worlds will become more intense, free and perfect soul-converse and spiritual vision will become a daily and universal experience, while the earth sphere will practically become almost a part of the spiritual; so united will be the two worlds. Material environments will become less oppressive, because etherealized, and mortals will move on in perfect harmony with the spiritual and natural design.

What is more convincing, solacing and beautiful than a knowledge of everlasting life? To know that earth's experience is not all that there is of life; to feel and realize that those whom we loved and cherished in the form, still live, and have grown to a higher understanding; to realize that they became administering spirits, returning to the humble home, encouraging the loved ones, imparting knowledge to them and inspiring them with hope and "the power of an endless life," is indeed an inspiration. Silently in divine light they enter the home, patiently, quietly waiting and watching for a favorable time for communication, making greater effort day by day than words can express. Who would not welcome them back to the fireside? Mortals cannot fully appreciate these silent, spiritual

influences that constantly guide them through the devious pathway of their earthly pilgrimage, infusing light into the shadows, tempering the too brilliant sunshine, awakening the mind to all that is beautiful and good, in the present life drying the tears and sharing the griefs and burdens, educating the heart and the will of the weak that they may triumph over the baser worldly desires and pleasures which so quickly perish, and elevating the thought to a conception of celestial grandeur and ideality of soul that reveals the true knowledge of life and prepares man for the home of eternal progress in the realm of the heavenly mansions. And yet how many open the locked door at their loving call or knock and receive their garlands of roses?

CHAPTER VIII.

O light, O love, O power forever near,
  O angels, truth and God the Good,
May perfect love that casteth out all fear
  Be unto us our daily food.

May we perceive within, the blessed shrine
  Where souls are made completely Thine;
And there with Thee may we in glory shine,
  The White Rose of the Love Divine.

From the character of the soul, as we understand the spiritual law of its unfoldment, we derive a science of duty and living. The teaching which we have heretofore given but foreshadowed throughout the pages the thought of the soul's character and destiny, and if, in what has been said, the trend of our teaching has been missed or overlooked, we shall here in a more practical and compact way set forth what we in part have hinted. Marguerite may have differed in her experiences and life line from the mass of humanity, although each mortal unfolds the life according to his or her peculiar needs and adaptations to environments. Yet her

character was uniform with all mankind in the law and destiny of soul. She, according to the law of the soul, reached her elevation step by step and through conditions as natural as the outflowing laws of nature. The gravity of her case was exceptional, but none the less a feature of her development, and as the shadow is associated with the light, nay, is the product of it, so the gloom through which she passed in earth-life and afterward while earth-bound in spirit-life related to the exceeding glory that should ultimately pierce the gloom, rend its veil and radiate her being. The direction of the shadow is ever established by the light, and moves with it. Here in materiality, the domain of shadows, where the real light, that of the soul, is not visible except as it sometimes shines out through the human face when under high and penetrative inspiration, as is often witnessed among the media, sometimes among poets and great reformers, and rarely among men in the ordinary walks of life, the contrasts are those of material light and shadow, where in the kaleidoscope of nature they vibrate in forms beautiful and divine. In this vale, the light of the soul, from its own radiant height, is seen only by the clairvoyant eye or as the spiritual perceptions are quickened and awakened,

and so fine and pure is it essentially and so will it at last be when the veil of materiality and all that inheres in the soul by virtue of its experience while in the earth are utilized, that words cannot paint nor thoughts convey its superior and divine glory. Yet it is so ordained that as hope remained in Pandora's box after all the ills and disease of life had taken their flight and filled the earth with their piercing thorns, so this light should be the gift of God that should at last reveal itself. More than this, the Greek allegory or myth teaches that ever underneath the devastating, disintegrating and refining process of sin and disease, for the two are correlated, hope for this very possession of light should be found, as the evidence of things unseen but to be received. And the myth, like all allegories, had its origin in spiritual science; and root, stock and branches of the tree of mythology, in whatever land it thrived, sprung out of this science of which we speak, though conveying the lesson only in a crude form and a vague language.

This spiritual light, the very subject of all its objective forms which we see in materiality, the thesis of every antithesis in shadows or reflections, is the source of all material light, the fountain hidden in the soul; by which, as from the Over

Soul, the various suns that expel light to all worlds, as from gateways into the outer kingdom, are fed. Could you as spirit penetrate the swirl of this mighty electrical orb, the sun, that is throned in a corona of light and which guides the planetary system unerring on its course—and all suns are alike in composition, quality and office—you would enter a mystic flame of piercing, blinding light, sparkling like a mighty diamond from one central focus yet radiating forth a myriad of rainbows, intersecting each other so as to form a circle of glory inconceivably brilliant and luminous, yet making a perfect white sheen without variation, and, this nucleus, a spark, in itself a vanishing point that inflows to the very center of the heart of the Over-Soul. And as this light, first spiritual, pure and white, outflows from its one center to the fixed point of solar existence and radiation, it becomes dimmed and veiled, until as it is seen in material form, even majestic in its glory in that state, it divides itself into the shadows of its own production. So all light that proceeds outwardly, that recedes from a center to a given circumference, first issued from a spiritual fountain of pure spiritual light.

In this analogy we find a key to the evils and

sins of the world, all of which may be designated, from the standpoint of birth into existence or material life, the shadows which cloud the spirit and hover about its sphere because of it. This light, however, of which we speak, the light of the soul, brings in material life not only its shadows but its laws that will, if understood and applied, give the spirit the power to overcome or dissipate them. We do not wish to become too metaphysical or abstruse, and yet, as naught that passes for conduct has any interpretation outside of conscience, so naught that is of this life, its sorrows and joys, trials and labors, its evil and good, has an interpretation outside of this light of the soul. As you go to a spring for the source of the river or as you go to the skies for the laws that solve the chemical construction of the dewdrop, so we take you for the understanding of the problem of life, up the strem of life to the source which is in the soul. And as man, the epitome of God in finite expression, with his mind, spirit, soul, can be explained and understood organically and his office and duty here in the earth perceived and realized, only in the light of his origin and being, we affirm that spiritual science which truly delineates man, has, and should have, the precedence over material science. The

one deals with essence, being, soul and all that proceeds therefrom, while the other deals exclusively and only with matter and organic man in matter. A philosophy of life that is established upon material science, will be both hopeless and helpless save as it is upheld and endorsed, nay, given its superscription and authority from spiritual science. Conscience and reason, the entire mental establishment of the soul, which cannot and will not be subjected to either chemical or microscopical analysis, fall to the ground, if man cannot prove that he as spirit survives death, has a deathless and indestructible intelligence and power within himself, which he can assert and demonstrate whenever called upon to do so, either in or out of the form through mediumship. And though the pseudo-scientist, the skeptic and scoffer may laugh at this assertion, we firmly say that he has no argument for or against the immortality of the soul in the whole range of his agnostic science and philosophy. And for any one to deny this in the face of the facts which Spiritualism as a science affords of man's inherent spiritual origin, nature and being, is to prove himself an egotist and a foe to progress. We do not reject evolution as an organic process of life, nor say that when given

its spiritual interpretation it is not the process of the soul's unfoldment, but we reject it in the light of spiritual science when it wildly and without reason premises protoplasm as the basis of life. Protoplasm is the basis of organic forms—that which vivifies protoplasm is at the basis of organic life, but spirit is the breath of life that issues from the soul; and the mission of Spiritualism is not only, in the light of its demonstrable revelations through the spiritual phenomena, to set science right, religion right, philosophy right, but to give to every man, woman and child, the proofs of their real immortal being. For upon this proof which Spiritualism alone can give, and alone has given throughout its history, under whatever name it may have been received by its ignorant but loyal advocates, rests the entire superstructure of all true living. Indeed conscience, duty, mind, the virtues, the habits which lead to individual and national wellbeing, whatever of civilization in the form of the mechanical and industrial arts, all that holds mankind together, have their root in man's spiritual being, and could the atheist and infidel prove their claims the civilization that we rightly enjoy would be dissipated as a bauble and all enlightened nations would at once sink into the sty that sent

Babylon and Sybaris to oblivion. Upon spiritual science that alone can demonstrate spirit, the hope of the world rests, and the time is speedily drawing near when the world will no longer be blinded to its own highest interests.

We said that the light of the soul produces what appears to be its own shadows, and so we add in lieu of this fact that this light brings to the soul its personal responsibility. The injunction of the good book is "to let our light so shine" and this word "so" not only defines but qualifies man's action. How and when and where to let the light shine are all comprehended by the word "so," and this little word is really a synonym of "ought" or duty. The object of man, that is, the end or destiny of his life, is to let the soul shine in the light in which it was conceived, and so the great medium, Jesus of Nazareth, qualified the "so" by saying, "that men seeing your good works may glorify your Father who is in heaven." What more sublime presentation and exposition of duty, in harmony with all true teachings of spiritual science, could be uttered than this one of the despised prophet of Israel, and where shall we go for a deeper penetration of the office of light? Now not only does the soul *per se* emit light, which is its aura,

and is the exact ratio and product of its unfoldment, but the various elements of the soul and the many faculties send forth according to this same law of unfoldment a light that makes the quality of the whole light or aura of the soul. If it be true, as physicists allow, that light travels in rays, which we call vibrations, and each vibration is a ray or a delicate, indivisible thread of light that breaks into a prism of rainbows, perfect as the circle of the sun's aura to which we have referred, that not an atom spins in space but bears an integral and organic relation to the universe, how much more should not the soul and all that is of it, emit in part and whole this spiritual light which comes from within? Hence, to develop man, to unfold the soul in any one or all of its expressions in embodiments, means to exercise, educate, perfect every power and faculty of being, that the light of the soul may stream forth in perfect glory. Each power and function of the mind has its part to do to unfold this light, and should be a vibration or ray of the perfect glory on whose horizon and in whose sphere no mist or cloud, no darkness as the lack of culture, should be seen. And the outline of duty, the very extreme ends of the threads of this light, which is extenuated into the darkness of the

circumference of the outward being, is, by birth, presented in the degree of light in which the spirit comes in embodiment. The duty of each one is to work inwardly toward the perfect light. And the way to do this is by giving the real light of the soul freedom of expression through the various avenues which we term faculties for the transmission of this light. Faculties, whether imagination, reason, memory or sensation, are really but avenues for the outflowing of this light, the mind itself as an instrument, reflecting it as a mirror or refracting it as a lens. And the seeming variations in the offices and qualities of these faculties, are due entirely to the vibrations of the light as they proceed or recede in the soul' unfoldment. The soul is an entity, is entire, acts not in and by the use of one faculty but by the light of all; indeed, each one, while serving the soul, goes to make such light as we perceive or realize. In ordinary mental science the different faculties are assigned their peculiar office and quality. It is said that perception is not reason, nor is either one imagination or memory or *vice versa*, and yet, the truth is that man is the whole consciousness and thinks as such. Memory does not do the memorizing, perception does not do the perceiving, imagination the

imagining, nor reason the reasoning; the real man or ego, the soul, does all that has been or is imputed to any one faculty. A faculty, really, is a mode of thought vibration, and so allied is thought to light that we have used them synonomously, although the light is truly the symbol of thought as we have employed it. An organ is literally the channel through which in the body the soul expresses this or that faculty or mode of thought. The mind is the reflex of the spiritual consciousness and is the mental function of the soul in spirit embodiment. The spirit is the breath of God, or as it is related to each soul, it is the consciousness of soul, its theme and object. The soul is the entity and has but one, unchangeable, eternal identity. The body is the material form of the spirit, and the form that the disembodied spirit has is composed of etherealized substances and varies according to the refinement and unfoldment of the soul.

Now, all that we have said, though seemingly irrelevant to the point which we make concerning the character of the soul, we mean so far as its conduct is concerned, yet has a special application. The character of man denotes and measures the degree of light he has unfolded or attained. If that character be evil or good as these words are com-

monly employed, that evil designates crude, murky light and hence an imperfect mental and spiritual unfoldment, in short, a lack of soul symmetry in expression, as on the other hand, the good bespeaks the rhythm that produces the aura of light, fair to behold and shining as the sun. And human responsibility is discovered and enforced according to the light that one has. Though the light that a man has be darkness and that darkness be ever so profound, the man is responsible only for that light and the use he makes of it. And such responsibility cannot be shirked. Light alone is permanent, eternal, absolute, because of the soul; darkness is transient, material, relative, and the direction of the soul is ever from darkness into the light. So that, if one is unfolding, darkness is fading away and light is growing in brilliancy, and the sphere of light or darkness in which one dwells determines his responsibility and duty. New unfoldments of soul bring new relations and responsibilities, as climbing up a mountain peak widens the view and affords a purer, serener atmosphere. Yet man is one and ever the same as an entity, in darkness or light, in the shadows of the valley or the effulgent sunlight of the mountain peak. Though his duty is one what-

ever may be the state of the soul, though he cannot add to his real, innate, eternal, immutable responsibilities, yet the growth, the mental and spiritual evolution brings with it a greater emphasis of what he dimly perceived as duty and vaguely comprehended as responsibility when seemingly under the bondage of darkness or materiality. And so character unfolds and becomes the expression of love, of course in degree we mean, as man aspires for the perfect light, which we here symbolize by the truth; having some light, the human quality attaining step by step the quality of the divine, the soul blossoming into its own white light, the very image in which it was made. And none will accuse the soul, save the soul, all along its pilgrimage in the garden of the earth or throughout the eternal spheres. The soul is its own arbiter and judge. The scales it holds forever in its own hands and measures by the light of its own perception of truth its foul or worthy deeds. No blind justice with outstretched scales is conscience, when freed from the entanglements and seductions of the flesh, but open-eyed, pure-visioned, serene in divinity and blind only to public opinion and false standards, she weighs all unerringly, righteously, truly, and her verdict the soul never reverses. And

all must meet conscience and confess their guilt, and ere they go one step forward or attain a higher sphere, they must undo their wrongs, make reparation and amends as did the husband of Marguerite. No other white throne or tribunal save this one, walled up in the precincts of each soul, where before the world of light, out in the open air of all, under the piercing gaze of spirit, the soul must meet its God and effect the only real and efficacious atonement. Not one of blood, or propitiation, nor salvation through the meritorious acts of a martyred saint and savior, not a confession to priest, friar or pope, not an absolution by penance, but an atonement which is a compensation for every deed done, exact and unfailing, at the bar of each one's conscience. Conscience is not an avenging angel, but the angel of mercy and love that rebukes only to bless, that puts the thorn about the rose to protect it from evil in its blessed and divine unfoldments. This has been the teaching of all true seers who received the tuition and inspiration of the spirit, and Paul who, with Jesus, shared a mediumship that gave their words and works an authority above those of the scribes and Pharisees, taught, that whatever a man sows that will he also reap, here and hereafter. And the

Christian's Bible, yea all sacred books, are literally filled with inspired teaching, though mixed with much that is mortal, objectionable and false, which, in consonance with the standard ethics of the world, fulfill and confirm what we here maintain. Thus, as in accord with the law of organic life, effect follows cause and harvests result from seed-sowing or cycles of evolutionary changes, so, in the spirit, it is likewise true that he that soweth to the flesh reaps destruction, but he that soweth to the spirit reaps life everlasting. That which is of the material is like the cloud, evanescent, temporary, but that which is spiritual alone is abiding. And if any one desires light he must unfold it, he must aspire unto the truth and the good and apply such light as he has unto all good works; so will he now here in the earth and when he changes by death his material habitation, reap the fruition of the Spirit, which is light and peace forevermore.

We have in the natural life, then, the mere shadows and prototypes of what is real; there is a heavenly light toward which we should ever aspire until life is swallowed up in victory, death in life, all shadows in the light of the soul, which in the spirit world is the real light of sun, moon and stars.

Concerning spiritual phenomena, all their diver-

sified and interesting phases through medial instrumentality, so far as their antiquity is concerned, and especially in reference to the miracles of the Bible, need we say that they are from one source and have been in the world since the birth of man? Their evolution dates back to a period beyond the remotest history of man, when Egypt was in her infancy, thousands of years before the dawn of Christianity and even as many thousands of years before Moses. Hermes, who is an Egyptian, a man of arts and letters and sciences, who lived about 1800 B. C., just two centuries later than Moses, informs us that not only among his own people at that time, but among the Jews, mediumship so-called and the various phenomena of Spiritualism known in modern times flourished and that what was then known as magic, virtually man's power of controlling the ancient four elements, earth, air, water and fire, together with the higher phases of medial and spiritual gifts, existed and was universally practiced among those who had made profound studies of the laws of nature and soul. Astrology had reached a high degree of penetration, and those who practiced it associated it reverently with religion and God. Astronomy, though supposed to be the oldest physical science, yet was

preceded by both astrological and psychological science. Man in the period of mental adolescence looked in as well as out and associated the soul and its states, pain and pleasure, and the map and line of its orbit and destiny with astrological observations and castings of the heavenly bodies; and as late as Ptolemy, yet earlier than his time, horoscopes of human destinies were cast that were said to be of unerring accuracy. Inspiration ever flowed into the soul and knowledge from within its wondrous sphere came and threw light upon the occult problems of life. Slate writing was known then, and Moses, the law-giver of the Jews, received on tables of stone on Mount Sinai his first impressions of the Ten Commandments, afterward revised by him under the guidance of his band of spirits. This moral code of the Jews, ever received by them as a revelation from God, was but a practical experiment in the spiritual science of independent slate writing and proved the regnancy of the gift of that phase of medial power among those early Jews. Has the world yet outgrown it, or has it as yet attained in life the grandeur of those spirit impressions? Their antiquity but flavors more richly and sweetly their divine quality, and in line with them even material ethics and science,

to say nothing of subsequent inspirations and teachings of the Spirit, have ever kept pace, nay, they have unfolded in accord with and as a proof of their inerrancy.

The Bible of the Jews is itself a powerful witness to the facts of Spiritualism. Rationalism has repeatedly sought to destroy the Bible and undermine its authority as a work of inspiration. Yet, while we submit that the Bible contains blemishes, fables, errors, inaccuracies, it has a divine and spiritual origin that neither reason nor science can destroy. And Spiritualism, as modernly interpreted, gives to the receptive and fair-minded student an insight into its hitherto occult and seemingly mysterious, if not miraculous or supernatural character, that which historical and textual criticism cannot and never could give. The pages open up in the light of recent spiritual phenomena, which have a counterpart in the Bible corresponding even in their details, and reveal the old but ever new workings of the Spirit.

Spiritualism as a word is not even new, having roots in all languages and referring to the same subject or class of phenomena. The word is as old as Spirit.

The evolution of man, along the line of inspira-

tional teaching and as affected by spiritual phenomena, has been and is real, aggressive, permanent. The Bible itself, were there no other and alleged secular proof, is a positive and clear demonstration of this slow but inevitable growth, for it is a record, not of the psychic experiences of one man or one class of men, but of many men and many classes of men of one nation, in their relation to adjoining or distant peoples, and much foreign evidence is given incidentally of the practice of the misnomers, the so-called arts of divination, sorcery and witchcraft among other races than the chosen race of God, which set forth unmistakable signs and proofs of the universality of medial gifts among mankind. But these gifts were exercised among many ignorantly and among others violently, and among others for morally subversive or mercenary purposes; yet, the gifts themselves existed and led to the achievement of the end for which they were given to man. As social, political, moral and educational evolution unfolded, these gifts among seers and saviors became beacon lights on the highway of rational progress, through the exercise of which nations were warned of their sins and dangers and the higher knowledge, the only true and plain path, was outspoken and outlined

Inspiration through chosen media, in all ages throughout the world, has ever directed and led the fate of humanity. That nation that stoned and killed its prophets and mediums paid the penalty for such crime by speedy decay and destruction. Wherever the voice of prophecy was scorned or hushed and the nation turned a deaf ear to the pleadings of heaven, God has inevitably visited upon it, through the natural law of its own folly and disobedience, the woeful penalty of retribution. History is filled with proof of what we here affirm. But so has it been, in the wise ordination and dispensation of Divine Providence, that the law of the soul's unfoldment, among the few as well as the many, ever fulfilled itself, and true to the letter of the spoken word of the Spirit through its media, each age and generation in spite of the persecutions, martyrdoms and deaths of mediums, opened with and even produced greater and a larger number of workers in the spiritual vineyard. We could show how this evolution of "the plan of salvation of mankind," as we interpret this phrase, proceeded from springs that bubbled forth from many hidden centers on the planet earth, how the natives of India, Arabia, China, Atlantis, Greece, indeed every remote or relatively remote

people, followed the inspirations of the Spirit and were affected in their conduct, government and destiny in about the same way and for the same good end as those of the earth who assisted in the translation and composition of this book and by the Spirit. Mortals are acted upon in this manner more than they ever think, and what has been in this respect is and will ever be, until earth and heaven are one, until one brotherhood at one with God, the Over-soul, is established. The end is divinely possible, the achievement is but a question and matter of soul unfoldment.

When, however, it is recalled that Jesus of Nazareth prophesied, the spirit controlling, that greater things than he had ever done would be possible among his immediate followers, his disciples, and some of these greater things were accomplished shortly after his transition, as is recorded in the Acts of the Apostles, why should the church ignorantly affirm that Spiritualism is a type of anti-Christ? Were the works which were done by the apostles, by Peter when entranced, by Paul and the hosts who talked with strange tongues on the day of Pentecost, were they the works of the devil and should man expunge their testimony, the narrative of the Apostles, from true

Christian teaching as apocryphal? Nay, not so, nor should the church, if consistent, allege that the same law of prophetic and inspirational teaching which Jesus, by his own testimony, said that he came to fulfill, Spiritualism destroys. Either the phenomena of Spiritualism are genuine and in accord with the laws of God, one in character and uniform in process throughout all time and all worlds, the facts of which are attested to by millions of rational beings, or the miracles of Christianity and Bible history are frauds. The two can and must stand together; divided, they both fall. One Spirit of truth inspired and operated them—and that Spirit was not the devil, but the intelligences of the Spirit world, and they inspired and operated them through chosen media for the good of mankind.

It remains to be said that recent archæological and antiquarian investigations of excavated ruins of old empires, outstanding monuments as the pyramids of Egypt, have thrown much light upon the hitherto occult sciences, which were understood by these ancient people. As all religion dates back to antiquity, as masonry threads its way into the lore of the Egyptian magi, as there is naught of science in any or all of her branches that had

not a beginning among the earliest people who inhabited the earth, as the day that now glorifies the world had a dawn in the East, so Spiritualism, old as nature, ancient as God, the exponent and corollary of all progress, light, truth, love, is to be and must be the solvent of life's deepest and most occult problems. But when we say this we do not refer to or designate any past or present form of it, but we mean Spiritualism, which, as the religion, science and philosophy of the soul, the very book of life in which we have read and taught but the introductory pages, ever unfolding truth and leading through inspired media capable of receiving the higher lessons and laws of life, shall become the guide of humanity to the height of truth, to the light which is the light of the world. Man has within himself the gifts and powers, which, if unfolded and perfected, can make Spiritualism just what we here proclaim. It is this, it cannot be less than it, and all other "isms" are but side lights of this all-glorious source of light. And the deeper lesson of this book is found in the teaching which everywhere at this hour on the spiritual rostrum and from lips of inspired mediums, emphasizes, above all creeds, all theologies, philosophies and sciences, above all pride, preju-

dice, selfishness and self-righteousness, above power, fame, riches, above empires, nations and principalities, yea, above pleasure, culture and individualism, the positive need and the saving power of spirituality. And spirituality is the love life. Spiritualism as religion, science, philosophy shapes everything to it. The attainment of it is the object of all spiritual phenomena. And he who once learns through spiritual phenomena that he is immortal, eternal, that he is in the earth to unfold the soul into the God image, and then goes asleep spiritually, is bringing reproach upon a sacred cause and is missing the very object for which Spiritualism stands.

We reiterate the lesson of this book in one sublime trinity of truth which is ever one, first, *Life eternal*, second, *Spiritualism*, the key that opens the mystic door to the truth, and third, *Spirituality*, the fruition of love, in the life of the soul—making the blessed one which is peace. And spirit Marguerite, with a garland of white blossoms in her hand, gathered from the garden of her own life experiences, imparts to each one who reads understandingly and lovingly the lessons of this book and, after reading, seeks to put them as a leaven into the life, she imparts to these who alone can

receive, the inspiration of that love and truth that led her to the light and gave her the victory over self. May all follow the mystic white flame of love that burns from out the soul, and this light will lead all such to peace. For this is the light that lighteth every one that cometh into the world, and as many as perceive and receive it to them it giveth the power to become one with God.

Lead on, O purest flame, lead on to victory,
The love of God, divine, glows in thy light,
Lead truly on until we feel the ecstasy
Of life and live, nor shrink from Thee affright.

We love thy light and swim within its aureole
Of glory. We sigh for the effulgent day
Wherein the sun of love shines purely, wholly;
O keep us, Father, in thy perfect way.

As angels radiant in a sheen of beauty,
We would receive the true and fadeless smile
Of thine eternal love, that true to duty,
We may possess Thee fully all the while.

APOTHEOSIS.

The lily seed, transplanted well within the darkest soil,
Is symbol rare of soul immured within the mortal coil;
The outward sun that shines abroad a radiance bright and fair,
And gently draws the lily life into the upper air,
Prefigures thus the heavenly plan that destinates the soul,
And in the lily vine and leaf sublimely hints the goal.

The tender shoot of lily vine, the leaf and blossom green
Move ever upward in the thought of the diviner scene;
The throbbing life within the plant breathes through and through the thrill
That truly prophesies the bloom and shows the Father's will;
And ever does the music sweet of wave and light and sound
The lily touch on every side until the flower is found.

And, O divine, as from the mire and water in the lake,
The flower sweet in purest white its sunny garments take;
And, O divine, to know indeed that work should lead to this,
And bring to light the aim of life in one apocalypse;
And, O divine, to realize that somewhere flowers white
Will prove the law of lily bud, that darkness leads to light.

And surely man at last shall rise, adorned in lily white,
And from the mortal seed reveal the soul all pure and bright,
The trials, toil, and passions base shall teach the end in view,
And give man thought to use and make the life forever true.
And, O divine, shall be the end when souls to angels rise,
In glory white, in life divine, the lily of the skies.

month's time. As the photograph, taken by Hartley, of Chicago, is true to the original painting, we forbear comment concerning the expression or the character revealed, as each observer is considered fully competent to form his own opinion.

I deem it unnecessary to append the certificates of those present at the two sessions as to the truth of these statements, but if called in question I will cheerfully and fully establish it. A copy of this remarkable photograph with the questions and answers, will be mailed to any address on receipt of 25 cents.

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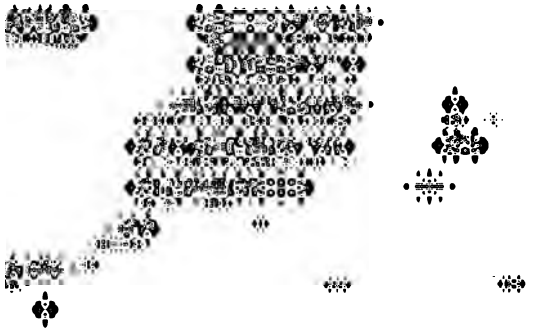

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